THE GREAT PROBLEM

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BOSTON
SHERMAN, FRENCH & COMPANY
1911

F. v. H.

TO
MY FATHER
EDWY ETHELBERT BENEDICT

"One who never turned his back but marched breast
forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

A FOREWORD

Since it sometimes happens that the humble wayfarer is able so to interpret life through his experience as to prove a blessing to his fellow pilgrims, I have felt emboldened to send out this little message of hope. No attempt has been made at elaborate discussion or final pronouncement, rather have I sought to gather together a series of frank, suggestive talks concerning a few of the many different phases of the all absorbing topic—life; the purpose being both to stimulate the mind to helpful thought and to supply it with a mental reagent. The reading public has been so inundated with information relative to the problem of life that many intelligent minds are rapidly approaching a condition very like a saturated solution and there is a desire to crystallize something of practical worth out of this great mass of material, hence this attempt to furnish what might be called a mental reagent. I have aimed to set forth certain principles of normal life which should help one in his endeavor to "work out his own salvation." If, then, this simple word shall assist any to a more efficient social adjustment and make the pilgrimage along the Great Highway more worth while it will not have been uttered in vain.

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Southfield, Massachusetts.
July 7, 1911.

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I

THE GREAT PROBLEM

The great problem is the problem of life. The most lofty aspiration of the human soul is for more abundant and purer life. It is this passion that found expression in the sentiment, dear to the heart of every true man: "Give me liberty or give me death." Freedom to achieve our noblest ideals; opportunity for self-realization through self-expression, this we must have or we perish. It is this desire for fullness of life, for enlargement of profitable experience, that sent a Peary on the long, hard search for the North Pole; that has inspired a Jane Addams to enlarge her life by bringing life and opportunity to others; it is the same spirit misguided that caused the Prodigal Son to waste his all in riotous living. Man has no more fundamental right than the right to develop; no higher duty than the preservation of this right for all men. Progress is the price of permanence. Society failing to further the welfare of humanity has no ground for being and only in so far as she aids in the realization of an enlightened state of humanity is she strong and virile.

These few propositions appear almost axiomatic, nevertheless they are more honored as

ideals than as working principles. The simple fact that civilization after civilization has risen, flourished, and decayed should convince the most optimistically blind mind of man's neglect to appropriate for his own the elements of permanent development. The glory and brilliance of these flitting civilizations has been marked, their passing correspondingly sad. Little did the people who enjoyed the advantages or suffered the oppression of these earlier civilizations dream they would come to so unfortunate an end. Secure in their fancied superiority they flattered themselves as being capable of holding their place in the vanguard of advancing society.

Humanity has changed very little in all these centuries; we, to-day, likewise glory in the brilliance and strength of our civilization, fatuously dreaming of its permanence. It seems contrary to the very constitution of the human mind to think there can be such a thing as defeat possible to society. Are not we the elect of the God of the Nations, chosen to solve the enigma of the ages and bring peace and general prosperity to the children of men! Nor is this all bad; the day that witnesses the death of the perennial faith of humanity in itself will mark the beginning of the end of society. Nevertheless it is the part of the fool to persist in championing the present state of civilization as the final stage of development; to see nothing of dangerous portent in present tendencies.

The glitter of things accomplished and the sensual pleasures of the moment are not the essence of an abiding society. When the time comes that a people say to the moment, "Linger awhile, so fair art thou!" then are they lost. That there is the possibility of permanence within our achievement is one thing, its achievement a vastly different matter. It is most salutary, therefore, that the God-of-things-as-they-ought-to-be gives to each, moments of saner questioning and seasons of vision; that now and again the wind of popular protest lifts the veil from before the eyes of thoughtless people and gives opportunity for seeing things as they are. And it ought to give us pause to note how easily the masses slip into the old ways that have wrought humanity so much of misery.

To live is indeed the master passion of man, nor has his life been all failure. Far from it; he alone has been deemed fit for communion with the Divine Reality responsible for his being, he alone has traced the stars in their courses and unraveled the story of the rocks, he it is who has become the lord of this world, only has he not learned how himself to live largely. Life is still too much like a gigantic Vanity Fair, in which the "great ones" so often live simply "to play the game" and "be seen of men." To be the hammer and not the anvil is too prevalent an obsession; men should realize that in the end every anvil wears out many a hammer.

Thoughtful people often wonder why it is that man, notwithstanding all the fair opportunities which lie before him, will persist thus to stay his course and waste himself in riotous living. Does not the fact that happiness constitutes the most popular goal in life help us to an explanation of the situation? Although the chief end of human existence is to achieve self-realization through self-expression the average man seeks happiness. That is, the emphasis has been removed from the thing in itself and placed upon an attendant condition. There is nothing evil in desiring happiness since it is the normal consequence of worthful human activity, but when the emphasis is placed upon happiness and that made the great "good" the tendency is to do that which most readily produces the agreeable feeling, for the natural human law is to follow the path of least resistance. The high ideals gradually fade for the happiness which comes with their attainment though deep and abiding is more dearly bought than that consequent upon the satisfaction of the lower desires. From this it is but a step to the substitution of pleasure for happiness and in the stead of self-realization there is pleasure seeking. Do not imagine, however, that man continues his Vanity Fair because it is evil. Seldom will you find one who does evil because it is evil, he does that which at the time appears to him as a "good." The problem, from one point of view therefore, narrows itself down to this, in

what consist the worthful "goods" of life and how can man be brought to wisely judge these values.

There is a popular notion that education is the panacea. It is said that a good general education together with a legitimate means of winning the daily bread constitutes the essential preparation for life's battle. If anything is to be added it is the steadying influence of a worthy purpose. These are no mean factors but they do not tell the whole story. That the mass of humanity, after thousands of years of experience, has still to spend its whole life in a bitter struggle to win a bare existence is deeply significant to any mind that can see farther than the last Educational Foundation or the day's stock quotations. Some may remember how it was said a decade or two ago: "Wait until the thousands now in the colleges enter political and business life and you will see a marked change for the better." Several generations of college bred young people have since left college halls for active life but where is the observing person who will care to maintain the average welfare of the American people has been raised proportionately. Education is yearly becoming more widely diffused yet we are as a nation and as a race developing very unevenly. In the "Report of the Royal Commission on the Poor Laws" British Blue Book 1909, it is stated that though elementary education has become universal in England there is no diminution in

the number coming upon the Poor Laws. We boast of our brilliant civilization with all her material triumphs quite forgetful of the price we are paying for the spectacular advance of the few. Peace hath her victories no less terrible and bloody than those of war.

"To educate men who must be condemned to poverty is but to make them restive: to base on a state of most glaring social inequality, political institutions under which men are theoretically equal is to stand a pyramid on its apex." And Herbert Spencer remarks that "Education regarded as a panacea for political and social life, is a universal delusion, and the fact should be made sufficiently clear by a survey of our daily newspapers." What then of the civilization that goes in motor cars and aëroplanes but crowds the municipal lodging houses and prisons, while dotting our beautiful resorts with sanatoriums? What of the industrialism that makes profitable the Bargain Counter but turns out as a by-product the dependent and delinquent? What shall we say of a public spirit that permits a community well supplied with men of known integrity to be ruled and "grafted" by the "system"? What of that attitude of mind which opposes real human progress because, forsooth, it appears to interfere with "personal interests" or hurt "my business"? What of a people so enamored of "Business" as to permit the mortgaging of the future by over-working the children

and mothers of to-day? The last word has not been said about a civilization that hails its oppressors as Benefactors, as did the serfs the robber barons of old; of a people that "Crown the knave and scourge the tool that did his will."

Subways, forty-story buildings, flying machines, landed estates, national prosperity, do not tell of a successful social system any more than runners, donkeys, log huts, free land, and struggling pioneers mark the failure of a civilization. Verily the devil must laugh and all his demons as they behold our modern Vanity Fair. The great question to address to a given people or age is not have you conquered the land, the sea, and the air; not have you increased the "wealth" of the nations and made it possible for the elect to attain affluence; but have you redeemed the sons of men and placed them in the way of larger and more efficient life? So though we should not carp at our marvelous civilization we must not fail to see things as they are that we may not go the way of the many who have trod the path before us; nations as full of hope and promise as our own, peoples as capable and assertive as ourselves. While giving praise where praise is due, do not forget that Privilege sits upon the throne and bids the faithful bow the knee to Mammon under pain of the fiery furnace, for is he not the god that has gotten us this greatness! Man's task is not yet finished, there is still a great work to be accomplished, nothing

less than the development of an enlightened humanity to supersede the present splendid but hard and unequal civilization.

For the cultivation of the individual life that can achieve this nobler racial existence there is needed something more than the three "R's" or their modern equivalent. Certain elements of life not taught in the schools or even in the homes must become part and parcel of our being if we are to experience an even and effective development of society. Man must broaden his outlook upon life and affairs, correct his perspective, attain a social moral consciousness that will enable him to deal sympathetically and wisely with the vital social problems, and come under the influence of a worthy life motive.

Since the great problem is the problem of life it is the part of wisdom to endeavor to so characterize life that we shall have a fairly clear idea of what we are thinking. It is exceedingly difficult of definition but one suggestive way of approaching it is to think of it in terms of adaptation, the organism that has the power to adapt itself to its environment being a living thing. From this standpoint human life may be thought of as consisting in the power of man to adapt himself to his environment.

Man is both animal and spirit. Obviously our present concern has chiefly to do with the spiritual being, though it would be interesting to consider the question of physical adaptation and to dis-

cover to what extent civilization consists in the development of ways and means to avoid or break the laws of nature and live abnormally. Spiritually man has given no mean account of himself. He has demonstrated his lordship over the rest of the creature world and has harnessed the forces of nature to do his bidding. He has proved his ability to create from the material about him things beautiful and things useful. Indeed the creation and possession of things has, historically, been considered a chief measure of life. The man who could so adjust himself in the world as to amass much goods was of the class envied and emulated by the crowd. And though there have been those who have seen more clearly and judged the values of life more wisely, the popular test of life has remained much the same through time, namely riches.

But as we watch the rise and fall of nations we perceive that things and conditions change. One thing only appears to remain essentially the same through all the wreck of time. Civilizations may come and go; customs change; religions develop and decay; man as man is ever with us. It makes no difference in what century he lived or what the color of his skin, as far back as the memory of mankind runs he has loved and hated, joyed and sorrowed, achieved and failed, much after the same manner. Though he take on various refinements or develop unfortunate characteristics man is ever man. Nay more, there is an instinctive feel-

ing that man is the one being that will survive the wreck of all time. Man is, therefore, more than his own worst enemy, he is his own most vital and enduring environment. That is, we discover our true spiritual environment to be other spiritual beings, and it is in this spiritual domain that we have to make our chief adaptations. Furthermore the witness of the peoples since time immemorial has been to the effect that man himself is but the likeness of a higher Reality which we have come to know and believe in as the Creator-God.

Here, then, is our base line; human life in its highest form consists in an attitude of soul with reference to the great realities, spiritual beings. If this attitude is such as enables us to adapt ourselves to our fellows in mutual helpfulness we are living, if it cuts us off from true social intercourse we are dying no matter how gilded the palace of our present sensual pleasure. If the attitude of heart enables one to come into harmonious relations with the Great Reality, God, then is there life but if the soul is out of harmony with God, the God of Truth, Justice, and Love, then is death present.

Those who have experimental knowledge of the higher spiritual existence realize that life and religion are but different names for the same thing. There may be imitations of both, but true life and effective religion are one. Religion is the higher life of man, the spiritual relationship of the soul

to the great spiritual realities, Humanity and God. Worthful life is a religious life in the deepest sense; an individual adaptation to the Source of our being—a sense of the Fatherhood of the Divine One, and a social relationship with our fellows—a realization of the spiritual Brotherhood of Man. Popular religion has long admitted a lack of harmony between the individual soul and its God; now we are coming to see that complete harmony of soul life cannot be attained short of harmonious relations not only with God but also with His children, our fellows.

The problem of life presents itself as how most efficiently to adjust oneself to his environment, that he may experience the highest values and realize his true self. Just now the burning question is how to gain wise and efficient social adjustment, what is the attitude of heart that will insure every man a fair opportunity for personal development. That there must be a readjustment if present civilization is to escape destruction all thoughtful people admit, but how to effect the more normal adjustment is vexing the hearts of all lovers of their kind.

II

THE BROADER OUTLOOK

If one takes a personal interest in the affairs of a progressive society he cannot but be favorably impressed with the change that is coming over the public mind. More and more are the thoughtful men turning their attention to the serious consideration of the vital social problems. The change augurs well for society though the awakening serves to throw the attitude of the majority into a higher light. The lure of "things" still retains its hold; interest still centers for the multitude in the more superficial matters of material prosperity. It is the few who seek to grasp the moral and spiritual aspects of the problem. Some even pride themselves upon not looking beyond their own immediate interest, calling it singleminded devotion to one cause. They are content to follow the "traditions of the elders," moving serenely superior to the man who endeavors to get behind the phenomenon to the cause.

Prejudice is indeed the bête noir of many an otherwise capable mind. It is interesting although provoking at times to see the smug way in which some little fellow boasts of his "single-mindedness" and devotion to the "truth" com-

mitted to him of his fathers. No matter what others may do he will never depart from the straight and narrow path to follow in the heretical way of the advanced thinker. No not he, he is your "solid citizen." He knows nothing of what his forefathers suffered for the faith now so blindly held. Their heterodoxy has become his orthodoxy, but he will take good care not to suffer for the new orthodoxy of his children. That there are men on the other side of the mountain, or problems of importance to human progress as it directly affects him which he has never glimpsed is quite beyond his comprehension. In truth it will harm no man to climb the mountain of prejudice and indifference and behold what other men are thinking and doing; to get up where he can see something of the true relationship of the events in the midst of which he is trying to achieve his life purpose is the part of wisdom for every man. Life to be wholesome must be something more than the deadening drudgery of making a living, or the building of a fortune, or even the experience of pleasure; it is the gaining of strong character, the building of a sound social system, the being truly happy in the satisfaction which arises from a sense of real spiritual progress.

The people are remarkably well informed upon current events but there is no evidence of their being correspondingly sagacious in their interpretation thereof. That the personal attitude of every citizen has its bearing upon the trend of

events is not sufficiently well understood. We are so busy that we have no time for affairs that do not appear to concern immediately our well being. Thus it has come to pass that the public as well as the individual is suffering from a state of affairs that ought to be impossible in the twentieth century of the Prince of Peace. In a social complex like that of modern civilization the "interest of each is the concern of all" and it behooves one to seek an intelligent and sympathetic appreciation of the problems of the hour. No one man has all the truth, yet it is possible to set forth the problems of the day that understanding minds will be enabled to grasp them in something like their proper relation and work through to a more satisfactory solution than if the situations had been considered in their separateness. An attempt will therefore be made to present a few of the more urgent social problems in such a way as to stimulate interest and possibly suggest a solution.

One of the most powerful of the influences making for social and political destruction is the Spirit of Plutocracy so regnant in the land to-day. The corrupting power of riches has been sung till we are weary of the refrain and vindictively consign the singer to the limbo of evil spirits. The far more subtle peril of Plutocracy has been very largely overlooked. The issue of individual wealth is one thing; the question of the very existence of the beloved principles of Democracy

quite another. Society can exist and even advance though there be rich men, but there cannot be any effectual progress if the spirit of plutocracy controls the destiny of society. The life of a democratic society depends upon the dominant spirit of the masses; if that spirit is to continue plutocratic there is no reason or argument from philosophy or history that should lead us to expect society will prosper.

The existence of great private wealth does not threaten the integrity of society so much as does the state of mind that makes the millionaire a possibility. It is the spirit of plutocracy which is no respector of persons that endangers the peace and prosperity of society. It is to be expected that there will be a certain inequality in the distribution of this world's goods since all men have not the same productive value nor are they capable of equal consumption, but are we always to be under the dominion of the spirit that sees in private wealth the chief end in life? This is what plutocracy means. For he is a plutocrat who makes wealth the chief criterion of success, who sets up riches as the test whereby we are to measure a man's ability, who believes wealth is the rightful power behind the throne. As the Master so aptly characterized him, he is the one who "puts his trust in riches."

Closely related to the problem of Plutocracy is the allied issue of Landlordism; whose is the land and to whom does it belong by natural and moral

right? This question has only recently become one of the urgent problems in the United States, for while there remained free access to homestead land the pinch of land monopoly did not make itself widely felt. But for years far sighted men have made the traffic in land their life business and have gradually bought up the holdings or otherwise gained control until now there remains comparatively little desirable land open to the occupancy of the poor man. It is interesting to follow this process out in the imagination until the few have complete control of the natural resources and then suppose they decided to exercise their "right" and expel all tenants.

There is nothing wrong about this situation, is there? it is all legal and above board, is it not? Unfortunately not, but even if it was always "legal" the wrong would still be present. Here is the heart of the problem: if man is to produce he must have access to the land for there can be no expenditure of labor without land or its equivalent upon which to labor. This may not commend itself as true at first blush as there are so many occupations which appear to have nothing to do with the land. Think it through, however, and it becomes evident that all labor is in the end dependent upon the land. Hence the control of the land means the power of life and death over the millions that must support themselves together with their exploiters by the use of the land.

The problem is age long as witness the charge

of the old statesman-prophet Isaiah: "Woe unto them that join house to house, that lay field to field, till there be no room, and ye are made to dwell alone in the midst of the land." It sounds as though the prophet spoke but yesterday after a trip through the slums of some great city. In the civilized sections of the old country Landlordism is a curse hoary with respectable old age and in England it has become a chief issue in the political and economic readjustment that is being attempted. The existence of large landed estates in our own country is not so generally known but they are a fact. Estates ranging from 10,000—100,000 acres are very common and it is a matter of court record that the property under the control of the Henry Miller Estate totals some 14,600,000 acres of good land, a bit of a "farm" equal in the aggregate to the area of Massachusetts, Connecticut, New Hampshire, and Rhode Island. But old as the problem is and acute as it is becoming in free America it is almost impossible for the public to gain a point of view that will permit it to see beyond the legal rights of ownership. If a man legally owns a thing that is the end of the argument for the average man. The right of the case has no standing in a special-privilege-mind. It may not be time wasted therefore, to turn aside for a moment and look a little more closely into this matter of private ownership.

Time was when good men believed a man might own, had a moral right to, anything or body he

might get by legal means. There was ownership of women, and men were held at chattels. Did the law change this situation? No, it has always been the moral development of a people that has forced an advanced position and sometimes it has cost vast treasure and countless lives to establish the principle. Yet we keep an almost implicit faith in law, we still believe a man has a right to anything he can hold legally. Grasp the import of this; after nineteen centuries of the greatest religion and the highest type of ethical teaching we have not arrived at a moral development efficient to overtop the old Roman law which has fastened many of the undesirable things of a decaying civilization upon our latter day society. Ponder well the fact that legislative progress consists largely in the repeal of former undesirable enactments.

But be the law what it may the only moral basis upon which ownership can be for a moment defended is the right of creatorship. By no moral stretch of the imagination can one conceive of the right of a man or a body of men to monopolize as private property such things as the sea, the air, light, rain, or man. Once the inclusion of man in this category of free things made this a "hard saying" but a bloody war has reconciled us to the soundness of the theory of man's right to individual liberty. If we now add "land" to the list it again becomes a hard saying, and who can hear it? What a stroke of genius and prophetic insight the writer of the Declaration of Independ-

ence would have shown had he written the classic phrase "life, liberty, and land." It will have to be so written in the end and it is high time the public began seriously to consider the question. For without access to the land life becomes a burden, liberty a sham and happiness a chimera.

If man has a right to personal freedom and normal self-expression, he most certainly has a right to such material things as result from his individual activity. But if he is to express himself in the material world he must have access to the natural resources. Furthermore natural and moral right guarantees to the creatures of this world a natural and moral use of nature's resources. The artificial product resulting from the union of labor and land belongs to the one who produced or created it. Private property, therefore, can only cover at the outside the results of one's productive toil together with such portion of the production of others as may be gained in fair exchange. No man has a natural or moral right to monopolize or hold from others more of the natural resources than he can advantageously use. All this, however, has been very largely subverted or prevented by Special Privilege in the form of a very sweeping interpretation of private property. And it is quite probable that the next application of the principle of the natural and moral rights of freedmen will affect the status of land.

That day cannot come too soon. The history of past peoples shows that the race has prospered

where land was to be had by all classes, whereas monopoly of the natural resources has meant the ruin of the free-holder and precipitated the ultimate destruction of the whole nation. The nation that fosters this type of Privilege is simply bidding for its own doom. Remember, Rome, the mother of much of our law, was destroyed of her landed estates.

Plutocracy and Landlordism almost inevitably suggest the next problem, Militarism. The army was born of predatory greed and maintained for purposes of domestic peace, defense, and foreign conquest. As a nation we have practically no cause to fear foreign invasion, all our wars having been self-provoked, and besides we are too valuable a market for the world's goods to fear devastation by outside powers. As regards conquest our national policy has traditionally opposed territorial aggression though we did gain certain lands in the late misunderstanding with Spain and certain observers tell us the Interests have their eyes on other valuable foreign properties.

Nevertheless traditionally we are opposed to wars of conquest. As far as the enforcement of law and the preservation of civic peace is concerned it is supposed that the police are competent to care for the situation. Granted there is need for some Federal policing there is certainly no legitimate demand for a large army and for the addition of a "dreadnought" navy for the maintenance of domestic tranquillity. We are a nation

boasting a government "of the people, by the people, and for the people"; a self-governing and law abiding people.

The theory, however, has in part broken down in practice and for a very good and sufficient reason. We have just seen that we do not appear to need a great army and navy for the usual purposes of domestic tranquillity, defense, and invasion so it would seem that the underlying cause is the good old one of predatory greed. Perhaps we are over emphasizing the situation. Let us see. The spirit of plutocracy is the ruling spirit of the day and it will be remembered the plutocrat believes that the power behind the throne is wealth and it might be added that the officiating monarch is Privilege. But wealth is notoriously cowardly and has always hired an army to protect it from the wrath of the despoiled and the attack of the more powerful despoilers, for Privilege is essentially greedy. Moreover Privilege has the law making machinery well in hand and has ground a grist very much to her liking. Much of the law of the land would not be worth the paper written on were it not for the Sword behind it. Behold the anomaly; a government "of the people, by the people, and for the People" with its "law" enforced by the strong arm of old time mailed governments, the Sword.

Men engaged in normal productive labor have no quarrel with each other; the workers of the world are one in interest. There is no necessity

of the army and navy to protect the workers from the attacks of other workers. Indeed the Sword is seldom bared in their defense, though frequently the workers have fought each other at the behest of the masters. In the Revolutionary struggle we did not fight our English brother workingmen, but King George and his clique, and our victory was a victory also for the oppressed in the home land. Then why this military agitation, why this jingoist patriotism, why these war scares? Is there any class or group to profit save Privilege? The greed of Privilege and the Military Aristocracy are the two most potent causes for the present reign of Militarism. Nineteen centuries of the reign of the Prince of Peace, and this!

Does it not resolve itself into a case of armed industrial despotism? That part of the war machine which is not needed at home is valuable in prying open foreign markets, and keeping them from equally predatory industrial powers. Here is potential war but it means simply that the working class in addition to being compelled to support itself, its masters, and a non-productive, law-supporting army must also over produce and then support and man a powerful navy to furnish the lucrative market for this extra production. At least the situation has this appearance to the disinherited.

It is not surprising, therefore, that among a people by nature industrious and peace loving, it is becoming increasingly difficult to recruit the war

machine. The most persistent and aggressive campaign has not succeeded in either filling the full fighting quota of the army and navy or in persuading the people to sanction the extreme plans of the war lords. However there is no need to fear the interests of the people will not be looked after in time of danger, for the powers evidently scenting the trend of affairs had passed and approved by the then president Theodore Roosevelt the Dick Military Bill which provides "that the militia shall consist of every able-bodied male citizen of the respective states, territories and the District of Columbia, and every able-bodied male of foreign birth who has declared his intention to become a citizen, who is more than eighteen and less than forty-five years of age." All citizens therefore not exempt by Federal or State law are subject to military duty and liable to court martial for failure to obey the call. This may look very innocent but it furnishes an exceedingly expeditious way of change from civic to military rule and raises interesting queries as to what might happen in case the "government" found it advisable to interfere with some other nation on behalf of the Interests of the people or in the case of a prolonged and determined strike on the part of labor.

Which all quite naturally brings one to the popular topic of the day,—Peace. "Let us have peace," but not so much peace as will interfere with certain profitable industries, or destroy the

prestige of the Military Order, or invade the army and navy with aggressive propaganda advocating the laying down of arms, for this would be treason, giving "aid and comfort" to the enemies of a coercive government. The subject is too large for full discussion but there are one or two things suggested by what has gone before that should be frankly admitted and given due weight. All The Hague tribunals and all the peace conferences cannot bring peace while Privilege sits on the throne and Right is disinherited. Effective peace will come with the presence of a contented people busy in unhampered productive labor. This condition is in turn dependent upon economic justice and political righteousness, which are in their turn conditioned upon the reign of natural and moral law. Therefore it is idle to dream of genuine peace while Privilege is powerful over Right; while man-made law opposes the natural and moral rights of manhood. It is perfectly safe to dabble in peace talk and give millions to the cause just as long as economic instability can be artificially maintained, that is as long as Privilege can maintain her prestige as the law maker of the people there will be potential war.

No matter what the legal or ecclesiastical pressure manhood when aroused will fight for its full freedom and the welfare of those who are dependent. No amount of bluster about "constitutional rights" or "stewardship" or "submission to those in power since it will be all right over there" will

keep an economically oppressed people peaceful. While the masters believe that God in his infinite wisdom gave them not only the keys to heaven but the control of the natural resources, and the people believe they have the natural and moral right to free access not only to God but to his rich material blessings, no court of arbitration is going to settle the difference of opinion.

The Puritans came to these shores for freedom to worship God as they saw fit and to persecute in their turn all who did not see as they did. The framers of the Constitution objected to the special privilege which King George exercised over them but they retained the element of Privilege in the instrument they drew up for the guidance of the new nation and the present day results are in some ways not so dissimilar from the exploitation of old King George. We have got to get down to principles of natural and moral right if we mean business when we talk peace. Permit Privilege to exploit the producers and to carry on commercial war throughout the world by means of tariff and war waits only the match arrogant and greedy pride. Society is in a state of unstable equilibrium so long as Privilege succeeds in preventing the normal production and exchange of products. Economic justice within the nation and free trade with other peoples will do more for the establishment of peace than all the millions given or conferences held. Ponder well the fact that the United States tried once to conduct commerce

upon a tariff and war basis and found it a failure. Interstate free trade marked the beginning of our national greatness and prosperity. There is much talk concerning the Universal Strike as an instrument for gaining economic justice but the first use that should be made of the universal strike is against military service. Let the workers strike for peace and the "hatchet" will have been taken from itching hands and the "cherry tree" will be reasonably safe.

Another phase of our problem is illustrated in the phenomenon of the influence of the ideals of a people upon the problem of the criminal. The first thing that must attract the attention of the sincere investigator is the vindictive spirit commonly shown in the treatment of the criminal. The spirit of brotherhood has moved us to attempt the alleviation of some of the plague spots in the convict's life but because of thoughtlessness, possibly, we have failed to appreciate the spirit in which "justice" is meted out. "Well, it serves him right" is a commonplace on the street and in the drawing-room. Small wonder if men who have erred when met with this vengeful spirit lose their grip on life and slip away.

The public forgets the criminal is a product of the same social complex as gives rise to the good citizen. There may often be a certain amount of moral perversion but there remains a great responsibility upon society for the perpetuation of the

faulty social conditions. It is therefore the part of common unwisdom to attempt to be avenged upon the prisoner. Better, far better, might society penalize herself for permitting him to become a reality. It was a wise judge who decided to punish the parents for certain misdemeanors of their children.

When next tempted to boast of our civilization let the enthusiasm be tempered by a consideration of that frightful thing Involuntary Poverty with her three children, Drink, Prostitution, and Crime. Said Frances Willard: "I have said over and over again that poverty was caused by intemperance; now I say, after twenty-one years of study and observation, that intemperance is caused by poverty." The many vice commissions give it as their opinion that poverty is a chief cause for the prevalence of prostitution; probably most of the girls entering it because of economic pressure. And it is well known that drink and poverty are responsible for most of the crime. For instance, consider this little tragedy. Enter small-boy on the streets of a great city. He takes naturally to his play and having no other play-ground turns to the street. Along comes the law in the person of the policeman and forbids his playing. Might as well forbid the duck to swim; the boy plays on and becomes a criminal in the eyes of the law. It would have been the unnatural thing for him to have obeyed the law. When Privilege makes the

laws this little tragedy becomes enacted on a large scale all over the world; it is often unnatural and fundamentally immoral to be law abiding.

We will take another mooted question for the final meditation. Of late it has come to be realized that the average workingman in his economically dependent position is not in a situation where he can establish and fittingly support a true home. It is enough to make the heart ache to see and know something of the life of the great body of the "respectable poor." Here are heads of families, willing hearted and capable workers, who seldom live a week free from the haunting presence of the awful dread of losing their work; wondering what would happen to the home should work fail. Think of it, all this in one of the richest lands still most sparsely settled. But terrible as this is there is a kindred problem to which less attention is given that has equally vital bearing upon the questions of the hour; the economic dependence of woman. Custom and tradition teach woman to think of herself as dependent upon the "lords of creation." And we are so familiar with the situation that its influence upon the degeneration of the home and perpetuation of the social evil is not fully understood.

The plain, unvarnished truth is, women are too often compelled to enter wedlock and unwilling child bearing as the only "respectable" escape from hard and unequal economic conditions. And even when she is not practically forced into mar-

riage as the only solution of a disagreeable situation, custom exercises tremendous influence towards inducing the woman to enter the matrimonial estate with little or no understanding of what she is doing. No woman should ever surrender her body in the bonds of wedlock for social position, to make a "good match," or even to escape undesirable conditions. It is all quite legal and moral in popular thought, for it is sanctioned by Church and State, and it may be the only way out sanctioned by society but it is laying oneself liable to abuse and insult unspeakable. Well may some mothers weep for their daughters as they innocently enter the "holy" bonds of matrimony for they know from bitter, humiliating experience what degradation may be their lot. Let no woman marry for other reason than true respect and deep love.

Some would have us believe the home would pass if woman should become independent. Then let it pass, for the home that cannot be founded upon the true love of independent people can be but the shadow of the substance. The love that will not move a woman to surrender other occupation for the joy of home and motherhood is not fit to bear and nurture children; and the manhood that cannot inspire the love of a free woman is probably not worth perpetuating. Lest some think the present system is ideal the attention is directed to the grades of motherhood ranging from those who farm out their children to nurse and governess

while they attend to the more important duties of society to the woman who must let her children run the streets while she provides for them and their shiftless father.

Where some women enter the marriage relation as the lesser of two evils thousands become prostitutes for the same reason. It is too widely believed to be a moral question pure and simple; but this is a gross reflection on both manhood and womanhood, neither man and much less woman is so utterly debased as to take naturally to this business, for business it is. Economic conditions delay the mating period, oversex the individual, and make any escape from want a welcome relief. Add to this the enormous profit to be gained in the business and there is some reason for the breaking down of the moral fiber. When women as well as men are condemned to conditions that are morally debasing and which reduce bodily vitality to the point where the immorality of fatigue sets in it is to be expected that big pay and little work will prove irresistible. Courts of morals and moral police are suggested as a remedy, and Business laughs. Courts of morals and moral police would be excellent if they would get down to the fountain head of the trouble and instigate such a moral regeneration as will bring about economic justice, give woman full opportunity of economic independence and remove prostitution from the profit-making businesses. Will this come to pass? It depends upon the development of a militant so-

cial moral consciousness. Meanwhile let us not talk about the emancipation of woman as an accomplished fact until she has gained economic independence.

Such are the problems of society, problems the solution of which rests with the individual public. Prophet and reformer arise to educate and agitate, it is for the people to bring things to pass. Every man, therefore, should gain the broader outlook.

III

THE KINGDOM

The United States has reached an exceedingly interesting though perilous stage of national development. For one hundred years population has been pushing westward seeking an equal opportunity and free access to nature's resources. But wherever the aggressive Pioneer went in search of opportunity to exercise his natural rights as a producing being there came Privilege. The monopolization of natural resources by Privilege on the one hand and the continued influx of low-standard-of-living labor on the other forced the discontented and ambitious constantly westward until the coast stopped the tide and rolled it back upon itself. This reflex movement has increased the congestion of the already overflowing centers of trade and industry and rendered the problem of Labor and Monopoly with its corollary the distribution of the products of toil the burning issue of the day.

There are not lacking schools of economic and political thought each with its gospel of good cheer. At one extreme are the Anarchists who advocate a "new social order based upon liberty unrestrained by man-made law," holding that "all forms of government rest upon violence and are

therefore wrong and harmful as well as unnecessary." The Anarchist would conduct the business of society on the basis of voluntary coöperation after the manner of the great bulk of present day enterprise. At the other extreme are the Socialists who believe in enlarging the functions of government until the people as a whole own or control the land and all means of production and distribution. Between these extremes are several shades of economic and political belief. The Prohibitionists place the chief emphasis upon the necessity of abolishing the liquor traffic. Then there is a very able body of men, disciples of that brilliant philosopher and economist Henry George, who contend that the land ("all natural materials, forces, and opportunities") should be socialized. This they would accomplish by abolishing all taxation save that on the land and through this single tax absorb the rental value of the land for public expenses thus relieving industry and consumption. The two old line parties need no introduction though it is well to note the line of cleavage that runs through both of them irrespective of party dividing them into two camps, the "Stand-pat" Plutocrats and the Progressive Democrats.

At a time when thinking men are so generally giving serious thought to the social problem and in the midst of such a wealth of propaganda it is of peculiar interest to know what pronouncement, if any, the Master made upon this subject. Did the Christ believe humanity was irretrievably

wicked and that it was useless to attempt any larger work looking toward a better state of human affairs? Was he optimistic or pessimistic concerning the possibilities latent in humanity? The Master did not profess to be a teacher of economics or a political reformer, yet he manifested a keen, sympathetic interest in the welfare of mankind and gave a very large portion of his time to instruction in the theory and practice of a normal social organism.

The kingdom of God is the conception about which the Master grouped the bulk of his teaching; hence if we can arrive at the probable meaning of the "kingdom" in his day we should be in a position to appreciate the bearing of his teaching upon our problem. To-day the kingdom although thought of under many different forms almost invariably exhausts itself in the idea of an estate of the "saved," a spiritual condition apart from this world, to be fully realized "over there." Christ plainly emphasized this spiritual aspect of the kingdom but there is reason for believing he did not stop here. As he used the term constantly in his work we have a right to conclude it carried some fairly tangible and comprehensible idea to the minds of his hearers, otherwise he was talking in riddles to the very ones he wished most to influence, an unpardonable error on the part of so great a teacher.

What then was the mental deposit to which the Christ appealed when he spoke, what kind of a

"Kingdom" did his hearers probably think of? The Jews had a firm belief in their unique relation to Jehovah. He was their King and they the channel of his mercy to the nations of the earth. There was a difference of opinion regarding details but the national hope was for a Messiah at whose coming there would be a national restoration, the faithful coming into their inheritance as the chosen people of Jehovah. The kingdom would be a social as well as spiritual condition. This hope appears to have been shared by the Master though he did not retain the cruder notions of the manner of its realization or the scope of its blessing. He grasped the principle of development in God's workings with men and sought by many a parable to impress this truth upon his disciples. He spiritualized and universalized the kingdom, making it dependent upon heart attitude rather than national affiliation. He devoted much time to teaching the ethics of an ideal society. Heaven and hell did not hold the large place in his work they have come to occupy in hymn-book theology. He sought to save men from their sins and to give them the spiritual principle of true life. The state of society he sought to found among men rested upon love, service, and equality; a true brotherhood. This was the "kingdom" whereas the "world" was and is a state of society based upon coercion, inequality, and exploitation. Further this kingdom was not a matter of the future simply, but was to begin at once. He be-

lieved man to be capable of a great social and spiritual transformation, gradual in nature but none the less sure and effectual.

If this larger interpretation of the kingdom is in harmony with the Christ's life and work then the Church is laboring under an unfortunate misconception of its true relation to present day society. There is widespread teaching and preaching of the duality of life; there is the "world" and the "kingdom," the one secular and the other sacred. Out of this has developed a whole system of belief and practice that is not in the largest measure healthful for society. There is too much endeavor to "keep oneself unspotted from the world" and too little attempt to regenerate society until it be in truth the kingdom. Occupations are sacred and secular; history is now profane and now sacred though made by the same people during the same day; the individual is now engaged in secular work, now performing some sacred office. The orthodox christian must of necessity have two categories into which he divides his activities.

Possibly the issue of this duality is nowhere better illustrated than in the phenomenon of the disinherited. There is a great mass of discontented humanity about us which is slowly awaking to the consciousness of something being wrong with society. The conviction is growing that they are being exploited by the "powers that be" for personal gain. It is evident that the products

of toil are not distributed upon a morally sound basis. Further these "powers" are frequently members of a great organization called the Church which professes a belief in a good God, Father of all mankind. But so far as the multitude can discover there is very little of the Fatherhood of God and the Brotherhood of Man mingled with the churchman's business activities. There is plenty and to spare in Philanthropy but when it comes to the every day matter of economic or civic righteousness there is evident to our friend in the street a great and sudden lack of interest. A keen satirist once said the work of the Church in the future would be very similar to that of the Church in the Feudal Age, to keep the proletariat quiet under the yoke of the Oil-lords, Coal-kings, Land-lords, and Steel-kings; being itself well cared for by the monied aristocracy of Privilege. The Court, the Church, and the Sword make a powerful trinity in the hands of Privilege.

This delineation may seem a little overdrawn, yet it is a fact that the Church has too often and too urgently counseled submission to present oppression since it would be "all right over there." Such counsel might be honestly given if one believed in the dual nature of life but when we realize that Christ was optimistic enough to labor for a regenerated society in this world it becomes nothing short of criminal not to take up the burden of the oppressed. The kingdom is possible this side of "Jordan" or else an enlightened society is but the

figment of a dream. It is high time we learned there is no sacred and secular; everything that has a legitimate place in life is sacred and anything that shows itself harmful to social or individual welfare is not to be tolerated. Whether we eat or drink, buy or sell, work or play, all that is done should be done with an eye single to the honor of God and the development of the kingdom among men.

Turning now more directly to the question of the type of society the Master would establish among men there are three characteristics of the kingdom that have direct bearing upon the modern attempts to regenerate the state. And first the kingdom is Anti-Plutocratic. The Christ was unequivocal in his teaching; "how hard it is for them that trust in riches to enter into the kingdom of heaven." It was possible for the rich man to enter, but only as he forsook his trust in riches; that is the plutocratic spirit is not at any point compatible with the interests and principles of a normal society. What a change of attitude has come over great sections of the Church! Many professing followers of the Master trust in riches, possibly believing "all things are possible with the Father," though we are admonished not to make "trial of the Lord thy God." But so long as the Almighty is symbolized by $ there is no possibility of vital membership in the kingdom. The way the plutocratic spirit has undermined the spirituality and destroyed the influence of the religious

organizations of yesterday and to-day is sufficient proof of the soundness of the Master's knowledge of the human heart. "Ye cannot serve God and Mammon"; not even if you acknowledge the overlordship of Jehovah and simply act as steward for Mammon.

The Master was opposed to political government as usually conducted, founded as it is upon authority backed by force and coercion. Having occasion to rebuke certain ambitions of his disciples to the chief seats in the kingdom, he said: "The rulers of the Gentiles lord it over them, as you know, and their great men oppress them." . . . "their oppressors are styled Benefactors." He could not have spoken more to the point had he stood in the high places of modern governments. We to-day dearly love to style our oppressors our chief benefactors and gravely discuss what would become of society had we not their advice and philanthropy to assist us. The Master said it could not so be in the kingdom. He himself was among men as one that served; the greatest in the kingdom would be the servant of all. The organization of the ideal society must rest upon brotherhood, not force and coercion.

This conception of a human brotherhood is one of the noblest ideals that has ever blessed humanity. It is full of promise for society, since it stands for the solidarity of the race, for liberty, equal opportunity, and philanthropy. Read the Sermon on the Mount; see there the transcendent

humanity of the Christ and his hope for society. The kingdom would be that state of society in which all men are brothers, realizing the essential solidarity of their interests. As brothers each would care for the freedom of his fellow, so living as not to trespass upon his rights. There would be ample opportunity for each to demonstrate his worthfulness and realize his self-hood, and if need should arise each would share with his companion. Noble ideal, indeed! And there is nothing more significant of the times than the tendency in certain quarters to emasculate the idea of brotherhood till it means little more than organized charity.

This was the teaching of the Master, but such is the perversity of the human heart that the Church almost immediately assumed the form of government tabooed by the Christ. There have been few if any stronger and more thoroughly centralized organizations than the Church, few more tyrannical and blood-thirsty. So great has been the influence of this early departure from the ideal of the Christ that to-day very many people cannot conceive of religion apart from the church organization, just as there are those who cannot think of society existing apart from a powerful government with practically despotic powers. Society may war with government and religion may quite conceivably be at odds with the Church. If we were to attempt to describe the kingdom in terms of latter day political life it would be called a pure

democracy in spirit and practice, without oppressive government, and with manhood exalted to the place now occupied by wealth. What government there might be would be conducted upon the principle of love, that is, as a pure service to society.

From the economical standpoint the kingdom would have a communistic aspect. This is a terrible spectre to most men. Christians glibly cite the "communism" of the early Jerusalem church, usually neglecting, however, to mention the fact that it was a communism of consumption and not of production which failed because the Lord did not return as was then expected. All men point to the marked advance of society under "individualism" as a demonstration of the wisdom of the present status of society. Several pertinent questions suggest themselves here regarding the real nature of the alleged "advance" and concerning the amount of true individualism in the modern "individualism." Our main interest, however, is to see what part communism has played, is playing, and is liable to play in the development of society. It may be the Master was not such a fool as some of his latter day apologists would make him out when he inspired his followers with the ideal of a social organization characterized by communism. It may be their crude attempts to live as brotherhoods were not so far from the mark.

Ancient society appears to have been almost entirely communistic, having been established upon

the clan as a unit. The clan held land, tilled and pastured it in common, the phenomenon of private property in land being a comparatively recent development in society. The clansmen also hunted in common and conducted the tribal affairs as one great family. During the Middle Ages we know that the common people preserved their rights against the encroachment of the powerful feudal barons through the instrumentality of the communistic village communities. The overthrow of these communities by the landlords marked the beginning of the moral and industrial degeneration of the middle class. For years, also, the tradition of the Church was communistic, only recently having given way to a form of so-called individualism.

It is generally admitted by the orthodox that the home and the school are two chief influences for good in modern society. It is therefore proper to note that both are markedly communistic in principle and practice. The true home is a pure communism and it is likewise the most delightful form of social life. The public school is rank communism in that every taxpayer has to support the institution whether he has children to be instructed or not. Certain other aspects of government will also suggest themselves as being communistic in principle. It would seem as though the very solidarity of the race tended to some form of communism. For instance, there is no moral justification for the private ownership of natural resources; no man has been instrumental

in producing them; they are for the race. Neither has any individual been responsible for the inheritance, handed down from generation to generation, of improved opportunity. What right, for instance, have the few to profit because of a community or national advantage? Freedom was supposed to have been won by the "Boys of '76" and confirmed by the Blue and the Gray in the '60s for the people at large, not for Privilege.

It is, of course, vain to imagine people will today at once swing from an excessively selfish attitude of heart to communism, but it is instructive to see what the tendency of the modern prophets is. The Socialists would communize land, capital and industry to such an extent as to give every man an equal economic opportunity. The Communistic Anarchists believe in pure communism. Henry George and his followers advocate the freeing of land. And even the old parties are willing to grant a certain degree of socialization. There must be something more than theory in this general turning to some form of communism.

Is not this the real situation; communism is a very primitive and likewise a very advanced stage of social organization. Early society of necessity was communistic. As the individuals began to realize their self-hood there arose a desire for self-realization independent of the old clan life. Selfishness received a marked impetus in this search for self-realization and the weaker brother suffered. The individual came to see that he was

a personality distinct from the mass and over-emphasis finally weakened the appreciation of the interdependence of humanity. Now that some have quite fully developed the individuality and tested their separate possibilities they are coming to understand that man cannot after all come to his best apart from his fellows or under a régime of marked economic inequality. Hence there is a tendency to come together in a voluntary coöperation that will issue in some form of economic communism. The incentive of early communism was self-preservation; individualism has developed upon the "privilege theory" of life; while the final communism of enlightenment will be dependent upon the supreme principle of love.

Above it was advisedly stated that "some have quite fully developed the individuality" for though we call this an age of individualism the facts do not bear out the assumption. Has the "man with the hoe" realized his individuality or even had anything like a chance to so do? Has the mass of the toilers come into a marked sense of individuality? Do the arts and crafts show very many marks of individual originality? Is it not the wail of the "system" that it cannot obtain anything like enough individual ability and originality? It is not an age of true individualism but of Privilege, and we are mistaking Privilege for individualism. Privilege condemns the proletariat both uneducated and educated to a dead level of life where necessity of economic existence kills out

all individuality and desire to do original creative work. And if for any reason there is still a lurking desire in the breast of any of these toilers there is very little opportunity for him to sufficiently realize himself in self-expression to give him power to achieve his dream. Artists create for money; ragtime pays better than the sonata. Religious inanities often prove more acceptable to the "financial supporters" of the church than aggressive prophetic utterance. The politician makes a better thing of it than a statesman who endeavors to represent the people. It is not the age of true individualism but of Privilege. It takes a brave man indeed to be himself if that self chances to oppose the ruling power, for if the opposition is of sufficient importance it means practical martyrdom. Mammon is god. The masses must sink their individuality in a grim struggle to produce for the trappings of his opulent court, while the masters lose their individuality currying his favor; only the few, therefore, have achieved true individuality and these few almost without exception have had to contend with great opposition. Can that be an age of individualism in which the few true individualists have to oppose the "powers that be" to achieve their self-hood?

Strange though it may seem a normal individualism can be attained only upon the basis of the socialization of material things to such an extent that every worthy soul will have ample opportu-

nity for self-realization without the necessity of burning out his best years in the endeavor to keep body and soul in working harmony. Never fear but that there will be sufficient of opposition to be overcome by the aspiring soul without obstructing his way with economic problems. The economic problem solved man would be ready to try out his spiritual powers, his creative energy, as never before. The individual will not be lost in the mass should socialism come any more than the individual loses his self in the home life. The means of sustaining life socialized the individual would be in a position to develop himself to the fullest extent in that world where the self is at home, the world of thought. Now the average man is in bondage to economic necessity and for reasons of policy, profit or fear, frequently sinks his self independence and becomes as the mass. There is far less of individualism now than there would be if people were released from the servitude to Privilege and given opportunity to be themselves. Now the emphasis is placed upon material wealth and most attempts to realize a healthful individuality have proved abortive; under the socialization of natural resources and opportunities the stress would be laid upon the spiritual and a normal individuality would be realized that would further the effectual progress of society as nothing has yet done. The laissez-faire policy so much preached these days by Privilege will become a true principle of development when every

man has an equal opportunity to get to the land, or its equivalent, and demonstrate what he is worth to society and in this self-expression realize his higher self. As conditions are they are far from being "let alone," they are most assiduously "fixed."

It is said of the Master that the multitude heard him gladly and well they may if we have even approximated his message to the oppressed and disinherited of his day. May we not believe the people would rise up and call the church blessed to-day if she should enter more fully into the work of establishing the kingdom among men, defending the defenseless and caring for the interests of the oppressed. The "powers" of this world, the great men, "Benefactors," might not in every instance approve of this wider application of the Master's teaching, but is it not of the spirit of the kingdom and indicative of a normal state of society that all men have a fair opportunity to live the life worth while, and is it not one of the inalienable rights of every man to have access to the natural resources of the world into which he is born that he may have an equal chance to employ himself in congenial work which is of itself a chief means of self-realization? And it would seem a fundamental moral right that everyone should enjoy the fruits of their labor. A government or state of society that does not protect its citizenship in these rights has no adequate moral reason for being; it is quite a creature of

Privilege. When Moses undertook to tell the children of Israel about the inheritance prepared for them by Jehovah, they hearkened not "for anguish of spirit, and for cruel bondage." He had first to bring them out from under the bondage of the Egyptians before he could develop their moral and spiritual life. There are times in the life of a people when the economic problem becomes a paramount issue.

The people appear to be expecting the church, though not in quite the way the church would desire them to wait upon her. She complains bitterly of the indifference of the masses to her spiritual instruction while the people are interested to see what she will do to alleviate their "anguish of spirit"; what attitude she will take with reference to their "cruel bondage." The gospel of "other worldliness" falls on deaf ears. They demand the church prove her right to persist as a social factor by demonstrating her willingness and ability to cope successfully with the moral and economic problems of the hour. She is the greatest moral and religious force in the world and the people are waiting to see what use if any she will make of her world wide organization. Even true religion is waiting on the organization to know its purposes. The prophets of Judah and Israel were frequently the real statesmen of their time; more than once did they hold the people to a semblance of national integrity when all other means failed. These men of God took a

vital and effective interest in the affairs of the people. If the situation demanded spiritual instruction they thundered forth the precepts of Jehovah with no uncertain voice; if the problem was one of statecraft they were not afraid to enter the presence of the king there to speak words of wisdom and warning. Assuredly the inspiration and moral support of such statesman-prophets would be no mean work for the church of to-day. Religion is life; let the church therefore minister to the whole range of spiritual activity, purifying the springs of thought and strengthening the moral conscience.

"SEEK YE FIRST HIS KINGDOM, AND HIS RIGHTEOUSNESS; AND ALL THESE THINGS SHALL BE ADDED UNTO YOU."

IV

DEMOCRACY

Absolutely essential to human advancement is liberty, an economically independent people being the only basis upon which can be developed a peaceful, prosperous, and progressive society. And it is the boast of the patriotic American that his country is such a land of opportunity, the home of the ultimate man. But the truth is we are so saturated with the spirit of plutocracy that the average citizen does not distinguish between the likeness of the Great Stone Face and the yellow visage of Old Gathergold. All classes from ditch-digger to high-church multi-millionaire believe in and preach some form of the alluring gospel of Wealth; yet we hear on all sides the plaint "What is the matter with the Democracy?"

As citizens of the leading Plutocracy in the world, living in the height of Old Gathergold's triumph, it is of at least passing interest to think a little about what Plutocracy is and consider whither it is leading the people. The non-elect delight to bait the rich quite overlooking the fact that they are in a measure responsible for the conditions they anathematize. It certainly ill becomes any man to besmirch the wealthy class, since most of us are "playing the game" and as

long as we continue to sanction the rules we must abide by the results. What should give the thoughtful pause is the existence of the spirit which makes the man of princely wealth not only a possibility but a practical certainty. It is the spirit of plutocracy that threatens the life of democracy.

In popular thought a rich man and a plutocrat are synonymous terms; in fact the two conditions are more frequently found apart than united in the same individual, there being very few wealthy men in comparison to the millions who "put their trust in riches." The plutocrat is he who conceives of wealth as the test by which to measure a man's respectability as well as ability. He esteems the having of things and the getting of riches as more distinctive and better worth while than being and becoming himself something worthful. The power behind the throne is, for him, wealth, and the life principle of the thoroughgoing plutocrat is selfishness.

The gospel of wealth would have us believe that riches is the panacea for human ills and that the millennium is simply another name for the era of universal riches. As sang the mountebank:

"'Walk up, Messieurs, and try the cure
For every evil men endure!
It is a powder which will give
All things for which you strive and live.
To fools it gives intelligence;
And to the guilty innocence.

Honor on rascals it bestows,
And to old women brings young beaux;
Secures old men young, pretty wives.
Makes madmen lead well tempered lives—
In short, whatever you would gain
It will assist you to attain.
It is a perfect panacea.'
The juggler's table I drew near
This wondrous powder to behold
Of which such miracles were told—
It was a little powdered gold!"

It is like music to the ears to enlarge upon the benefits accruing from the possession of great wealth, and they are many. It is, in truth, hard to conceive of a more desirable condition than to be the wise master of riches, but for the few masters there are many, many slaves of wealth. What then of the other part of the picture? The ever present companion of Plutocracy is that terrible thing Enforced Poverty. It is no new thing to hear the presence of the poverty-stricken attributed to the improvidence, wastefulness, and inherent laziness of the poor. Since when, however, have the much abused poor controlled the patent right upon these human characteristics? No, the existence of such widespread and debasing Want cannot be explained upon these grounds. It is noticeable that a new country when first opened by the pioneers has no rich and no poor, whereas the highly developed communities have

multitudes of the very poor and a few very wealthy people. And the rich are getting richer while the poor pay the price.

Humanity's old friend (?) Privilege finds the atmosphere of plutocracy quite to her liking. A certain few gain control of the natural resources of the country and manipulating the laws as far as possible to suit their purposes force the majority to treat with them for the opportunity to support life, the tendency being to extract everything from the disinherited above what is necessary to induce them to continue laboring and reproducing their kind. Yesterday we used to poke fun at our lazy companion by telling him he was born tired. The pleasantry of yesterday is the awful reality of to-day. Hundreds are literally born tired; children by the score are brought into this world to fight a losing battle, gendered of wornout vitiated stock, ænemic wrecks from the moment of birth, products of our vaunted Christian civilization, foredoomed to be cast up miserable derelicts upon the shores of time or else to drag out a spiritless existence in workhouse or reformatory.

Moreover those who possess the wealth do not always find it an unmixed blessing. Great wealth has made an evil name for itself as being the great corrupting influence in society. Not only does it bring shame and want to the mass of the toilers who are directly responsible for its production, it often breaks down the native courage and moral

fiber of those into whose coffers it eventually flows. If there is any credence to be placed in the current news of "high finance" or the records of history it is safe to conclude that the "predatory rich" is the most methodically legal criminal class in history. It is enough to make a human man blush for shame to think of the prostitution the law has undergone at the behest of Privilege. The terrible dread of losing wealth frequently makes cowards of an otherwise noble hearted people. As for the "society and home" life of the Privileged nothing need be said, it has been told ad nauseam in history past and present. All honor the noblemen who have withstood the lure of plutocracy and though wealthy remain truly democratic!

But why, if this is even partially true, does Plutocracy continue her popular control? The answer is to be seen in the prevalence of the Spirit of Plutocracy. Certainly if the fact of poverty would cause the public to support movements calculated to give all an honest return for labor, there should be no lack of hearty endorsement of many of the reforms now before us. There being no such mass movement it is reasonable to assume there is some powerful deterrent. Probably there is more than one cause for this seeming lack of interest but in casting about for an adequate explanation have we given sufficient attention to this popular Spirit of Plutocracy?

Poor we may be, great numbers of us; in spirit

we are as plutocratic as the veriest wealthy devotee of great god Mammon. Thousands are enduring the terrible curse of enforced poverty, but they with other multitudes in slightly more comfortable circumstances are in no urgent hurry to see the destruction of the present régime, especially if it is to be accomplished at the expense of destroying the opportunity to "get rich." They live in the secret hope of "striking it rich" some day. Once get the notion into the head of a plutocrat, no matter how poor, that he may become another "great one" and no amount of cold logic, even the logic of dire want will convince him of the wrongness of the system which offers one chance in the thousand for gaining wealth and nine hundred and ninety and nine chances of perpetual dependence.

No wonder Privilege fosters this spirit, since it is such a great control in the hands of those in the House of Have for keeping out the hoards of the House of Want. The public is nurtured upon plutocracy until it thinks it is the sovereign power of the age and all time; the power that brought it up out of the pit. Property is sacred; people only common clay. Cease to marvel at the weed-like luxuriance of get-rich-quick schemes. Money talks and her voice is heard from hovel to Senate Chamber. "Therefore put money in thy purse." Just so long as the spirit of plutocracy obtains we may expect movements for juster economic conditions to fare badly at the hands of

the public, however patent the fact of poverty may become.

Almost anything in this land can be attacked and is attacked with impunity except the money power. When "It" is assailed free speech is apt to become a burden and the courts disclose their Janus face. At least a long line of decisions from low courts and high courts would force a reluctant mind to acknowledge that there appears to be one interpretation of law for the poor man and another for the man of wealth. And we know it is practically useless for the very poor man to attempt to right himself in the eyes of the law; the expense is too great. The right to vote is still one of the privileges of citizenship. How long, think you, would this rabble be allowed to exercise the franchise if it should suddenly begin to use uncommon sense and defend its own rights at the ballot box? Now the easily bought or influenced vote is a most valuable asset to Privilege for it affords a method by which it can legally and through "popular" vote and enactment fasten upon the people a most effectual form of oppression, perpetuated by the oppressed themselves. Oh, Irony! Let the proletariat begin to vote independently and see how long ere there would be agitation for property qualifications or other equally effectual limitation of the franchise. Anathematize whom and what you will from Church to Labor but tread softly if you contemplate speaking out in meeting against Privilege

for her spirit is mighty in the land and ill brooks opposition.

The public is indeed very loth to destroy the conditions that make for oppression by wealth because it severally cherishes the hope of some bright day joining those of the House of Have and leaving forever the House of Want. How else explain this situation? Mammon regnant. Worshiping at his feet a group of powerful and ardent devotees. Thousands of others held in virtual servitude because of the devious doings of these few great prophets. Other thousands, beholding, blinded by the glitter and rendered dissatisfied and unfit because of the festering desire to *have*. Still other multitudes kept quiet through a haunting fear of losing their "job."

With Plutocracy thus thoroughly intrenched in popular favor its overthrow has every appearance of being a task worthy the courage and persistence of the bravest. And it is a situation fit to arouse that "stern joy warriors feel in foemen worthy of their steel." The only effectual attack that can be made is to meet it on its own ground and bring to pass a moral reform, a change of heart attitude. The Master believed it was possible to inaugurate such a spiritual and social regeneration of society as should redeem mankind. The optimism back of such hope is little short of divine, but it is inspiriting to realize that in the movements now on foot for the salvation of society there is strong evidence that

the Spirit of Saviorhood has not passed from the heart of man.

In attempting to characterize the spirit of the present day agitation for a progressive society there is no word that is more inclusive and withal so suggestive as the term Democracy. It is at once evident that democracy as thus used is something more fundamental than the idea which spends itself in defining a political stripe of belief. It is like plutocracy a question of spiritual attitude. Setting the democrat over against the plutocrat he is discovered to be the man who conceives of service as the chief standard of success; he is the one who uses personal worth as the test by which to measure a man's respectability, and efficiency as the test of ability. The power behind the throne is, for him, the moral influence of noble manhood. The democrat is one who esteems being and becoming something worthful as of more importance than the mere having and getting of things. He is, in brief, the spiritual opposite of the plutocrat in his fundamental attitude toward life in that he replaces selfishness by the spirit of fellowship and love. With the plutocrat wealth bulks large, with the democrat man as man is the great value and his development the chief concern of society. The plutocrat exalts the material creation as a sign of advancing civilization; the democrat holds the creator to be greater than the creation, a redeemed and developing humanity the true sign of progress. De-

mocracy like plutocracy is not necessarily conditioned by the presence or absence of material riches, it is the attitude of heart toward the values of life. A distinction we do well to burn into the inner conscience.

The gospel of democracy tells mankind that the hope of society lies in an efficient and honorable manhood; that brotherhood, and not selfish individualism, is the basis of a permanent civilization. If the emphasis is to be placed where democracy seems to point it means a real old-fashioned "conversion" on the part of many men. Nevertheless it is only as the people become truly democratic that there is any hope of developing the social moral consciousness, the lack of which careful and sympathetic observers believe will prevent further healthful social progress. For the individualism typical of plutocracy not only fails to produce a true individuality but is actually immoral and destructive of the finer instincts of human nature, whereas democracy is moral in essence and conserves the spiritual life of the people.

How to develop the democratic spirit among a plutocratic people, that is the rub. When a people has become convinced that wealth is the criterion of the life worth while those who would convert them to the more heroic attitude of democracy have no easy task before them. All that can be done here is to throw out certain suggestions in the hope they may be seed thoughts in

other interested minds. Precept and example with the emphasis upon the example are the two influences which give the brightest promise of success.

The most obnoxious element in democracy is its thoroughgoing disregard of wealth as a criterion of worth. It is to be feared we have carried our scorn for "enforced poverty" over to the condition common to the major portion of those the world honors as its great ones. The lure of Gold has quite blinded many to the worthfulness of spiritual manhood. Therefore pure manhood must first be raised to its rightful place and to accomplish this it may be necessary for democracy to assume its most heroic aspect which, that the desired attitude of mind may be accentuated, will be called Voluntary Poverty.

This truly heroic form of democracy is that condition of life wherein one pays his way as he goes; that attitude of mind which measures life in terms of what one is able to give of himself to the welfare of fellowmen rather than by what he can get from them in the form of wealth. It is the "poor in spirit" whatever chance to be the material lot. The man who lives in voluntary poverty is not in bondage to that unseen power which is dominating our people; he is a free spirit and as such to be reckoned with. There is nothing "in it" for him except to play fair and help the less favored over the rough places. A goodly army of men are worthy candidates for this degree as far as the

material condition is concerned but spiritually they remain unshaken adherents of plutocracy.

Were it not for the known power of plutocracy it would be passing strange that the thousands who are condemned to actual poverty do not make a virtue of necessity and gain the tremendous advantage of the changed spiritual attitude. Those who refuse to be bound by the greed of things are in a fair way of accomplishing economic independence; when, therefore, the plutocratic poor are transformed into the democratic poor there will be a going in the camp of Privilege worthy of note. And it is in the converting of these that there is call for the type of life just styled Voluntary Poverty. Men who by example demonstrate to the world the superiority of the manhood of democracy over that of plutocracy.

Let no man imagine Privilege will give up the ghost when confronted with a fine spun argument about its evil influence. She will fight to the last ditch for the control of society. No half-way measures or quasi-democrats will ever overcome her. Privilege has little to fear from the professional and business men as classes, for however much individuals may wish to depose her the classes have their present being in plutocracy. Nor is there much to fear from the activity of the plutocratic branches of the Church. The laboring class, however, has not yet gained a standing in society or in the courts of plutocracy; they have, therefore, nothing to lose and everything to gain

from a definite break with Privilege, hence it is here society looks for class support of the fundamental rights of mankind. Outside of class support there are several groups of men from every condition and calling in life that are seeking the overthrow of Privilege and the crowning of Right. True religion is also opposed to Privilege whatever may be the position of the organized Church. But whatever the sign under which one works the one spirit must be that of democracy and there should be a good sprinkling of those choice spirits who have gained the "poor in spirit" attitude that they might win others.

Does there remain any question of there being a necessity for the extreme type of democracy? Keen observers are telling us there is need for the development of the spirit of heroism known in the days of fighting and bloodshed, some even going so far as to advocate international war as a means of inculcating the virtue. The old spirit of heroism is woefully lacking in the people enervated as they are by plutocracy but it is a serious question if war is the only or best method of bringing about a regeneration of heroism. The former heroism was dependent upon two things, devotion to a noble ideal and detachment of spirit from economic care and worry. The ideal was most frequently found in loyalty to a person or cause and the detachment of spirit was gained by removing the soldier from the dominion of things. The usual cares of domestic and industrial life

were reduced to a minimum if not entirely obliterated which gave full freedom for the exercise of the heroic virtues. The soldier was and is a poor man.

This is all very well as far as it goes but it happens that war once past the old time flabbiness reappears in society. Are we then to indulge in periodic wars to maintain a heroic element in society? Is there not a less costly and more permanent method of preserving the heroic in mankind? Follow the onetime soldier back to the home town. Does he engage in trade, gaining houses and lands, he is soon as fat of heart as his tradesman neighbor. He in his turn becomes a bondsman to the privilege which just now he was employed to defend.

Why not gain all the advantages of this heroism together with the additional advantage of greater permanence by forming an economic army whose ranks shall be filled by those who have manifested the great heroism necessary to enable them to deny the lure of gold; men who will not worship before Mammon? The ideal of democracy is certainly of commanding nobility. Is there any better way of winning back to society the flower of heroism and inspire a decadent manhood? Yet so perverted is the public mind it is safe to wager the average man will scoff at such a hair-brained scheme as this, while his pulses quicken and eyes flash at the thought of war and its glories.

There is no practical value in becoming the fanatic, practicing abject poverty where the situation does not demand it. No plea is here made for wholesale penury; man should pay his way as he goes. What is urged is the attainment of that attitude of soul that does not esteem riches as the chief value in life; the spirit that places manhood in the seat of honor; that rich or poor never loses sight of the real purpose of life, a redeemed and progressive people, happy in productive labor. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

And of such are the men and women who are to prove the saviors of society. Lincoln was such a spirit and in the school of latter day democracy one of the mightiest of the prophets was Tom L. Johnson. His work is of especial interest and significance in that he was a convert from the camp of special privilege, giving the last twenty-five years of his life to the work of overturning the very conditions that made him a man of great wealth. As "Mayor Tom" of Cleveland he became a national character, one of the most misunderstood, cordially hated, and best loved men of his time. He literally gave himself unto death for the cause of civic righteousness and economic justice. It is about such men that the forces of true democracy are rallying.

As for precept, when one glances over the wealth of material that has been and is being is-

sued for the inspiration and instruction in the principles of democracy he would fain say with the Preacher: "Of making many books there is no end; and much study is a weariness of the flesh." In view of which fact and inasmuch as this little volume is itself an humble attempt to add to this "weariness" we will omit further comment here.

The gospel of true democracy is the good news of the hour linking itself as it does directly with the teaching and practice of the Master, who made the supreme principle of life the democratic love of the kingdom. Hitherto we have too often sought the support of Privilege in our attempts to redeem men. Privilege is only too anxious to help forward certain reforms since they tend to improve the human machines she uses. Other reforms also she helps—up to a certain point and then quietly withdraws leaving the movement stranded. Sometimes too we have had our hands stayed for fear of interfering with some "struggling industry" or else "hurting business." The gospel of democracy teaches clearly the superior importance of the redemption of man. Infant industries and new businesses will come into their own in due season given a sturdy, productive manhood, but we have flatly failed to produce an adequate type of humanity by means of industrialism. We have pampered the body but damned the soul; we have raised up a few masters

but left the thousands heavier burdens to bear. Democracy is of the kingdom and the kingdom is of the God of the nations. Its spirit is the spirit of brotherhood and its realization means a full and happy life for every worthy soul.

V

SOCIAL MORAL CONSCIOUSNESS

"When ignorance reigns in society and disorder in the minds of men, laws are multiplied, legislation is expected to do everything, and each fresh law being a fresh miscalculation, men are continually led to demand from it what can proceed only from themselves, from their own education and their own morality." Such is the opinion of the French jurist, Dalloy. An illustration in point. The average business man is a person of clean habits, a kind father, a loving husband, a good neighbor, and a devout churchman interested in philanthropy. The model, law abiding citizen frequently exalted for the emulation of aspiring youth. Yet there are not wanting instances where this type of man has gone out into the marts and so conducted his business that his employees can barely exist and have to resort to immoral practice to eke out the meager wage; that his competitor is either ruined or compelled to unite with him in exploiting the public; or that an outraged public is forced to investigate his affairs. This man is a very fair exemplification of good, law abiding citizenship, a product of our modern law made society. Society is attempting

to accomplish through law what can proceed only from the morality of a truly educated manhood. It is not more law that is necessary but an enlarged appreciation of the scope and application of morality.

During the childhood of the race man was markedly social in his activities; communism played a very large part in the life of the people. As the individual came to realize his self-hood more fully there developed a state of society in which individualism occupied a more prominent position and the morality taught and practiced took on a narrow individualistic aspect, the purpose being to develop a moral character which would enable the individual to live peaceably with other individuals. Having now developed a highly differentiated and specialized type of social structure, in which the group frequently takes the place formerly occupied by the individual, there must be an integration into a closer social complex if we are to conserve what has been gained. These larger interests of humanity, the group inter-relationships, cannot be conducted upon the narrow interpretation of individualistic morality, nor will legislation solve the problem. The moral consciousness must widen the range of its interests so as to consider the individual as one of a group with group interests, giving attention not only to his personal relation to the group but also his group interests with other individuals and groups. Education to be largely effective will

have to develop the social aspect of morality, the social moral consciousness.

There is such a diversity of opinion concerning what constitutes anything moral it will be wise to attempt a ground of common agreement. This is, therefore suggested as sufficiently inclusive; that thought, act, thing, or condition is moral which tends to advance the welfare of society. That is, the moral attitude of mind is that attitude which is instrumental in promoting social health, remembering always that the individual is the unit of society. The test of all action is experience; if it disintegrates society, demeaning the manhood of a people it is immoral though it be sanctioned by the code of Justinian; if it advances true social progress exalting manhood it is moral though contrary to legislative enactment or "judge-made" law.

The necessity for social moral consciousness can be best appreciated by considering briefly a few of the more urgent social problems. About one hundred years ago there was comparatively little question in this land concerning the moral status of chattel slavery. The North, however, found slave labor unprofitable and very naturally afforded an excellent culture for anti-slavery agitation. Finally at great cost of life and property chattel slavery was theoretically banished from our shores and it was supposed the people had learned a lesson relative to the right of vested interests to dominate public interests. But look

at the present situation. Modern industrialism North and South demands cheap labor, machine-facture having in the main supplanted manufacture. Further, Monopoly has succeeded in tightening its grip upon the land and means of transportation, besides owning the machinery necessary to modern industry. The consequence is "wage slavery" far more effective for evil than the old chattel slavery since the laborer is nominally free and individualistic morality feels little responsibility; practically the proletariat, educated as well as ignorant is under the control of Privilege. Is this moral, does it promote the welfare of either the individual or society?

The conditions are well known. The human output of industrialism is a distinct menial class having little or no hope of free manhood. Broken in spirit and body they furnish the major portion of the defective, dependent, and criminal classes. Burnt out in the factory they are dumped with the rest of the refuse, and often permitted to sink to the depths of this world's hell. And is there a hell more terrible? The situation is not so different from that facing the country in the '60's but it is manifesting itself more under the form of a social evil and unless effective social action is taken in season the same battles must be fought all over again.

A little different phase of the social problem is disclosed in the growing discussion over the "unearned increment." The injustice of bank loot-

ing, on a small scale, and general plain stealing is apparent to nearly every right-thinking person. We are even beginning to see some of the "plain stealing" features of our iniquitous tax system but few see anything wrong in the individual confiscation of the values produced by the community. "Legal" is the fetish of the day and since it is eminently legal for the individual to appropriate the "unearned increment" there is not much disposition to get behind the law and consider the morality of the transaction. No individual is despoiled of his property and all is conducted in a highly lawful manner. For instance, Mr. B. owns a $500.00 lot in a small city. A firm of manufacturers locate near his property and it in consequence appreciates in value rapidly. He himself has produced nothing, has in all probability permitted his land to actually deteriorate in intrinsic value, our immoral tax system being calculated to put a premium upon such action, whereas it would fine him heavily had he attempted any improvement. Selling he realizes a profit of $3,000.00. This is clearly community made value, for should the factory remove and the employees depart the land would immediately depreciate in value. Yet the community receives practically nothing from its own production to defray the expenses of community life. If a man has a moral right to the productions of his skill and industry has not the community an equal right to the values due to its presence and activi-

ties? Surely the exploitation by the few of community made values do they arise from land, franchises or what not is immoral and a detriment to social progress.

To the man lacking a quickened social moral consciousness there is little of significance in the phenomenon of a few odd millions of people toiling to produce wealth which is in the end concentrated in the hands of the very few. Ten percent of the families, it is said, hold ninety percent of the wealth. Roughly computed the wealth of the country is divided about as follows: one percent of the families averaged $264,000 each, eleven percent $14,000 each, thirty percent $1,600, and the remaining fifty percent not enough to mention, while ten percent are in actual want in the richest land in the world. It is cause for most serious consideration that by the hardest toil the masses can barely make life livable while the small minority grows immeasurably wealthy. It is morally indefensible; legally it is hardly questionable for the law has been developed or "fixed" to foster and support the conditions which make the situation possible. It is not a question of right but of Privilege and laws and constitutions have been developed from the standpoint of Privilege. As stated in a recent pronouncement of a high court: "Under our form of government courts must regard all economic, philosophical, and moral theories, however attractive and desirable they may be, as subordinate to the primary

question whether they can be moulded into statutes without infringing upon the letter or spirit of our written constitutions. . . . The right of property rests not upon philosophical or scientific speculations nor upon the commendable impulses of benevolence or charity, nor yet upon the dictates of natural justice. The right has its foundation in the fundamental law." Here is a clear statement by its friends of the fact that the "rights" of Property which is the great possession of Privilege, are not based upon either scientific or philosophical grounds, nor have they any defense as being according to love or morality or natural justice. Think on these things. It would seem as though some of our constitutional law would have to be rewritten or abolished ere we can have a society established upon the natural rights of man and conducted upon sound morality. Can it be our Anarchist friends are not the enemies of society they are commonly held to be?

An illustration from the political arena will serve as an excellent transition from the situation to the remedy. People certainly do expect legislation to accomplish everything and appear to be unable or unwilling to learn from experience. The National Congress in its periodical act of serving the Interests under pretense of serving the interests of the People is a very good example of a condition that a sensitive social moral consciousness would not long tolerate. As it is, how-

ever, no condemnation can come very gracefully from the people at large for they do but aid and abet their representatives in this work of special legislation. The last tariff legislation is a flagrant instance of this immoral practice. It has been pretty thoroughly demonstrated to be the result of a struggle of Communities and Interests to get the most favorable terms possible, the people at large acting the part of the innocent by-stander. But let no one think it is going to be an easy matter to adopt a sound morality as a national working principle. In the case of the late tariff thousands of workingmen felt that their interests lay on the side of the manufacturer as it meant bread and butter for hungry mouths to have the schedules maintained or raised. A man will hesitate a long time after he sees the light for fear of the consequences in the lives of those dependent upon him for support and protection.

In spite of the fact that the law is the bulwark of Privilege the public continue in a state of practical law insanity. If a "moral reform" assumes sufficient proportions the people rush off to the legislature and have one more law inscribed upon the pages already black with dead letters. So many are the laws upon the statute books it is doubtful if a day passes without a score or more of them being fractured in the ordinary procedure of business. Every law evaded or broken weakens by just so much the respect for the whole. But

what matters that, let us have one more law and then back we post to our firesides to congratulate ourselves upon being incarnations of good citizenship. What folly! Is there a mine explosion, a factory fire, a railroad wreck, we must "have more drastic laws and stricter enforcement"; never a word about moral responsibility, seldom a hint that society must practice the "brotherhood of man" if she hopes for long life and prosperity. Law is breaking down from sheer weight, it is nonsense to think we can evolve a legislation minute and intricate enough to cover the daily lives of thousands of different personalities; then why not place the emphasis where it belongs, upon the moral element of social intercourse, and adequately develop that?

Evil cannot be legislated out of existence. Law may compel a man to support his wife; it cannot force him to love her. Law in this land can force you to take up arms in defense of Property if the "government" so wills, but it cannot stop your believing in the superior rights of the People. Nor does the situation lack its humorous aspect when one considers how helpless we are becoming without a "law" and how often moral people dread to follow the dictates of sound sense for fear of transgressing some law.

There are few better illustrations of the queer working of law than the application of our criminal legislation. How quick society arises in vengeance against the slayers of men like Lincoln

and McKinley. Man hunting is not yet a lost art. But how difficult to arouse public interest to the pitch where it will seek to eradicate the conditions that manifested themselves in the assassin. Like ignorant doctors we attend to the symptoms and overlook the disease. Punishing the individual and permitting the social ill health to continue is very like cutting out the appendix under the impression we have made way with intestinal difficulty. We have simply removed a danger signal. Just so the law does not reach the springs of social activity. And on the other hand witness the phenomenon of apprehending and returning to "justice" one who has lived for decades an upright and moral life. The dignity of the law must be upheld; it must be satisfied! Someone acting under sanction of the "unwritten law" kills, he escapes and lives perhaps for fifteen or twenty years a life of marked integrity. He is recognized and the law gets its clutches upon him and he is thrown into prison to serve out a sentence of possibly the same duration as the past period of his life incognito. The law is satisfied but what rank injustice and immorality is practiced. The only possible reason for imprisonment in the first instance was to protect society, and reform the prisoner. His subsequent life has proved him a beneficial member of society and a thoroughly upright and moral individual. Imprisonment then becomes a plain miscarriage of justice, but it is law. Beyond the scintilla of a doubt a

vigorous social moral consciousness is a necessity if we are to come into our own as a people.

This social morality which is so desirable must be based upon a sane interpretation of the "goods" of life for if it cannot be shown to be for the welfare of the individual it is useless to attempt its propagation. The human heart constantly seeks the "goods" of life and for reasons of pure selfishness if for no higher motive the average man does not do that which appears to him as evil. Therefore social morality must be shown to be for the best interests of the individual as well as the group. It becomes necessary to demonstrate the desirability and superiority of the higher social values, and this is largely a matter of perspective; what is the chief reality, the greatest "good," the largest value in life.

Historically many different things have occupied the center of life's picture as different people have passed in review the panorama of earthly existence. Fame, power, wisdom, gold, all have attracted the attention of mankind. Gold has had the most admirers, possibly, because of its peculiar power to satisfy the heart's desires. But all these things fade and pass; even civilizations die. Nothing has withstood the ravages of time better than man himself. He is in fact the central figure in history and he remains the one relatively fixed part of life's panorama.

Or if we look at the problem as one of pure value, man is again the most worthful reality in

society. The custom of measuring all values in terms of gold has become so prevalent that it is difficult to establish any other standard. But back of the money values in current use there is a deeper relation. Money is valuable for its purchasing power, that is it is valuable in measure as it can satisfy the human desire. The basis of value is found in the power to satisfy the desire of the heart. Whatever will help one to the fullest self-realization, the most complete self-satisfaction, must therefore be of chief value. By this standard there is nothing that so ministers to the welfare of man as other men. There are things money cannot buy. The dearest reality in the possession of the normal heart is the loving companion; the most valuable asset of any society is its individual membership; the fellowship of men in mutual development is the true basis of society and there is no reason to suppose a society conducted for any other purpose will prosper, history certainly gives no such warrant.

The society which exalts its manhood and cherishes the welfare of its least members is on the high road to a glorious career; whereas the society which gives its chief attention to material accomplishment may have a brilliant existence but it will be meteoric and end in dark despair. But in a society where man is recognized as the chief reality the moral and spiritual values must at once overtop the material and morality gains precedence to law. Realizing that man is the chief

"good" in social life we are in a position to appreciate the moral bearing of the various activities of groups as well as of the individual. It becomes evident that the highest type of conservation is the conservation of manhood. Man is criminal in his waste of manhood; society is immeasurably poor in spiritual development to what she could have been had she conserved and developed the manhood of the past. To-day there is a great lack of ability to take up the work of material advance not to mention the dearth of spiritual power. We see it now perhaps as never before; it is men that we need not wealth, prosperity, or better laws, just men, strong noble manhood.

And men are not law-made but the product of an invigorating moral and spiritual atmosphere. In an atmosphere where Justice sickens and dies, where many of the so-called "rights" have no foundation in morality or natural rights, it is not surprising if the soul has a precarious existence. Every true friend of man should do his utmost to purify the moral atmosphere and enlarge the moral consciousness of the individual besides developing in society itself a sense of moral responsibility.

Where now the chief interest is to conserve the conditions that make for successful "business," the future will see the growth of an enlightened humanity which will conserve the conditions that tend to develop manhood. Where now the public

depends upon "law" it will come to appreciate the importance and influence of an aggressive social moral consciousness. The interesting question just at this moment is whether we will be able to gain sufficient of this social moral consciousness early enough in the day to forestall the rash action of the awakening masses. The awakening is coming and it has more than once been demonstrated that there is tremendous brute strength dormant in the great body of society. Will the growing moral consciousness become sufficiently strong to inhibit that terrible thing mob violence, with its frequently sanguinary clash of group interests and the consequent destruction of much that is precious to society?

VI

WORK

". . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground," and cursed is he who being able worketh not. It may be the sacred writer thought of Adam as cursed of his God when he had to leave the Garden and labor for his bread, but if it was a curse certainly man has seldom been so blessedly cursed. The evolution of society has from time to time disclosed the phenomenon of non-producing human beings but they have never proved to be the normal type having failed always to justify themselves in the estimation of sober public opinion. More than once the inherent manhood of an oppressed people has risen to crush out this parasitic growth. There must be work if society is to advance, yet how often does man long for the happy day when work will be but a pleasant memory and the children of men shall no more eat bread in the sweat of the face. And how often, how very often, do people attempt by fair means or foul to escape the "curse" of work. The dream of a workless Eden is an evil dream and dangerous, gendered of the hard conditions of forced uncongenial labor mated with faulty thinking.

One of the most dangerous elements in any community is the idle class, be it composed of rich or poor. Nature is characteristically productive, the non-productive being hewn down and cast into the fire. There is a tendency among men, however, to tolerate the non-producer until he gets society into the fire and then there is a season of accounting. Adam found it disastrous to be long without employment and it is a matter of record that most of his sons have had a similar experience. Yet we must not blink the fact that there is a widespread distaste for work. There is a feeling abroad that work is the condition of "fallen man." Does not the real difficulty lie partly in a failure to distinguish between the grinding servitude of faulty industrial conditions and the legitimate place of work in active life; partly in the inability to differentiate between work and anxious care; and partly, let it be frankly admitted, partly in a perverted attitude of mind.

The forced labor that has ever marked the oppression of man by his brother is not what is here considered work. In general, work is the manual and mental exertion necessary for the support and development of life. Ideally man works to live but the perverseness of the selfish human heart has brought it about that many only live to toil. Work may be subdivided into drudgery, or the necessary menial labor, and creative work or the activity incident to the realizing of an ideal in

the material world. It is natural for man to desire to create, to "do something worth while." Work is not a curse if it is something into which one can put a part of himself. Such work enobles manhood for it is the means of self-expression. The unmitigated grind of pure drudgery or uncongenial work ultimately kills out the human instincts reducing the man to a machine slightly removed from the beast of burden.

Work is in the first place necessary for the maintenance of life and secondly it is the means whereby man expresses his spiritual visions in the material universe. It is the only method yet discovered by which society can progress. How far some have come from this seemingly just appreciation of the place of work in the life is strikingly shown in the ideal so often held before the youth and not infrequently retained by older heads, the theory that one should labor while young to lay by sufficient riches to enable him to cease work as soon as possible that he may "enjoy life." Think of the years passed in the anxious care to "get ahead" and the probable incapacity for happiness when the long sought opportunity arrives since in the work itself lay the way of happiness. It is wise, living as we do in an unequal and uncertain state of society where the worker seldom receives an adequate return for his productiveness, to look forward to the time when age or accident will incapacitate one to cope successfully with the problems of existence and to

lay by in store against that day, but to work to lay up treasure for the purpose of ceasing all productive labor ere the time set in the book of life is destructive of the very happiness it is sought to gain.

There are few joys like the joy of creation, of mind and body in harmonious action engaged in agreeable work. But the average worker knows little of this type of work, his it is to spend the life in an endeavor to keep body and soul together, snatching such moments of diversion as fortune favors. There is no end of drudgery, of machine labor, of wage slavery, awaiting each new applicant at the door of life, but how very little chance for choice of occupation. Some few do arrive at a fair attainment but what of the thousands. Oh, it is a fair fight and to the victor belong the spoils; "the early bird catches the worm," but woe betide the worm of which it seems to take thousands to satisfy a few hundred birds. Yes, but is not this a free land? Aye there is freedom, freedom to suffer, to fall into degradation, to starve; such freedom is a hideous caricature.

So accustomed have we become to the presence of the great army of toiling burden bearers there is seldom much thought given to the possibility of their ever having had any choice as to occupation, of their having once been aspiring souls craving opportunity for self-expression. Nevertheless we do wonder at and condemn them for their sodden colorless life, and their lack of inter-

est and initiative. It appears to be taken for granted that their heritage is toil, and hard uncongenial toil at that. If this is a popular attitude then has society gotten a long way from the ideal. The sinister fact is, the soul denied self-expression must atrophy and in the end die. There are thousands of men who would come into a noble manhood if given opportunity to engage in real work. Literally hundreds, it may be thousands, of men employed and unemployed, are daily losing their self-respect and with it their grip upon worthful life because society denies them occasion for self-realization. And we have the familiar sight of a great inert beast of burden, the most terrible consequence of an abnormal economic development.

To realize the comparative merits of true work and drudgery one has but to notice some of the common life experiences. Here is a bright young girl vivacious and full of promise. Forty years hence she is some brute's drudge with the dull expressionless face of an atrophied soul. The bright little children of the immigrant if given opportunity rapidly distance their parents in the land of their adoption whereas if compelled to take up the burdens borne by the old folks they too soon become as dead and spiritless as they. It is often said the boy who goes to the city prospers above what would have been his lot had he remained at home because the advantages of the city are superior. Needless to say account has

not been taken of the thousands who go to the city only to fail. It is not the superior advantage of city over country but the seizing of the larger opportunity for self-expression that makes the difference. City youth or country cousin it makes no difference if the occasion for self-realization is not improved, and let it be reiterated it is congenial work that serves as the handmaiden to fruitful self-development.

What a crime, therefore, that the many have still to spend unduly long hours at the mechanical labor of tending machines. This is not work, it is drudgery and though it may be endured even cheerfully for the love of those for whose support it is performed there is nothing of the inspiration of self-expression. The creative genius of the operator has practically no avenue of expression; there is no personal interest or pride to be had in the output of one of a hundred similar machines. The artistic instinct of the operator is deadened and both interest in the work and self-respect pass.

Even in those occupations where manual labor is still a necessity every effort is made to reduce the working force to the semblance of a machine. Railroad gangs, bridge builders, garment workers, all these and more are being drilled to work together like cogs in a mighty mechanism, every bit of work systematized with a numbered human being for each bit and all running like clock work. Think of the garment makers who, having lost

the art of constructing a whole garment, must spend their days on button holes, sleeves or what not. This systematization undoubtedly conduces to the doing of a vast deal of work and the saving of precious dollars with the doubtful blessing of cheap necessities, if they can be called cheap when purchased at such a price. The contention is that there must be this systematization if modern industrialism is to be conducted at a profit, and Profit means increase in the "wealth" of the nation which in turn means prosperity. So the process is forced as long as flesh and blood will stand it and when it passes endurance there is full liberty to give up the ghost and join the great majority as did the slaves who toiled on the pyramids.

There is no desire to turn back the hands upon the dial of progress but we must remember that a people's greatness depends upon something other than its "wealth"; it is conditioned upon its manhood which in turn depends largely upon a just distribution of the "wealth" to the producers thereof. This modern method of men run machines and machine-like men is not going to grind out a self-respecting, sturdy and aggressive manhood. No army can march faster than its burden bearers. No matter how splendid be the trappings of an army or how great the courage of its commanders it is useless as a fighting machine if not in touch with the base of supplies. It makes little difference how marvelous some of

the achievements of society may be; if the human burden bearers are rendered unfit the whole must eventually perish. The true wealth of every nation consists in a vigorous, productive manhood.

The machine method now in operation does not advance always the condition of the burden bearer. To make machines of men is a most disastrous proceeding for which society must pay sooner or later. Said Robinson Crusoe: "The men of labor spent their strength in daily struggling for bread to maintain the vital strength they labored with; so living in a daily circulation of sorrow, living but to work, and working but to live, as if daily bread were the only occasion of wearisome life, and a wearisome life the only occasion of daily bread." Spoken in the days of manufacture it strikingly characterizes the time of machinefacture. The plea is not, however, for the elimination of the machine. It is a blessing in that it performs the major portion of the drudgery of society and it is safe to say the balance of the menial work would be done by machines if it were not cheaper to exploit the human organism. But inasmuch as the machine makes it possible to perform the drudgery of life more expeditiously the operators should be given time and opportunity to apply themselves to such avocation as shall cause them to realize their creative impulses. Society needs more laborer-saving machinery.

If it be objected the multitude has no desire to do real work assuming the moral responsibility of personal achievement, then the more urgent is the demand for such development. What particular advantage, pray, is there in producing in the midst of society a great body of dead workers, men lost to the higher possibilities of life, having all the native ambition crushed out and aspiration dead? A beginning has already been made looking to the fuller development of the workingmen in the shortening of the hours of labor but much remains to be accomplished especially in demonstrating to the laborer himself the relative importance of the avocation, recreation and amusement. The common practice is to spend much of the extra time in search of excitement and pleasure, trying to gain through distraction what can be attained only through self-expression.

The redemptive power of suitable work is nowhere more strikingly exemplified than in the attempts which are being made to reclaim the so-called criminal class. The efficacy of work in this instance lies in its power to take the attention from the criminal desire and turn it into proper channels giving ample opportunity for productive labor. Yet for how many centuries has the custom obtained of refusing the prisoner all occasion for work or at best condemning him to some bit of deadening drudgery. Society has no moral right to deprive the prisoner of opportunity for work. Frequently he is behind the

bars because of faulty labor conditions, he may never have had a fair chance to be his best self. It is estimated that the necessary expenses of an average American workingman are in the neighborhood of $700.00; figure it out on the basis of the wage you may know of labor receiving. The reduced mental and physical vigor due to improper food and housing; the perverted attitude gained in the attempt to live below the normal standard, all conspire to produce the criminal. Certainly society should give the prisoner work, and work that shall not be all drudgery.

Actual test has fully sustained the justice of this contention, only we have not gone far enough. Is it not a short sighted policy that either keeps the prisoner from full productive work or at best permits the family and those dependent upon him to suffer and thus become the real victims of the law? This is indeed a type of vicarious suffering which does little honor to the intelligence of a civilized community. It puts the burden of the imprisonment upon the innocent and saddles the state with unnecessary expense, for the prisoner in taxes and for his family through charity.

It is the part of good policy as well as right for the prisoner to have suitable work and that he receive the standard wage. Simply because a man has proved himself defective in some respect in the eyes of the law and been apprehended in his fault is not sufficient reason why society

should deny him the right to work or deprive him of its rewards. She may protect herself and if possible redeem the criminal; she oversteps the bounds of good sense when she undertakes to withdraw the criminal from productive activity especially since such withdrawal is almost sure to confirm him in his criminality. He should share in the world's work and from the rewards should be taken the cost of his support and that of those dependent upon him, the balance to be his at the time of his release. Do not forget that many of us do not owe our freedom to pristin virtue, but rather to a wiser inhibition of our opposition to things as they are. He was caught because he was a trifle crude; we may be fully as much at odds with the situation but better able so to mould our actions as to prevent incarceration. The start of many a criminal was nothing more reprehensible than what most of us eminently respectable citizens have done or would have done had it not been for the watchful oversight of parents or friends.

And incidentally it would be well to mull over this proposition. If congenial work is powerful to redeem a perverted self would it not be uncommon good sense for society to put the time, effort, and money now spent in "protecting" society and caring for the criminal into preventive effort such as would so distribute the productive labor of society, guaranteeing an honest return for work done, that all should have opportunity

to preserve and develop a self-respecting manhood. But as this would trespass on the vested rights of Privilege in many cases we continue to "rescue" where we should "prevent."

Although the grim necessity of labor is the characteristic which most frequently receives public attention it needs but a moment's reflection to be reminded of the vast amount of voluntary creative work being performed in the world to-day. Artists, authors, inventors, true captains of industry, besides many others great and small are rejoicing in congenial life work. These workmen labor not for hire either in the form of money or praise; they work for the love of creative activity often in the face of opposition, without adequate pay or appreciation. How many of the great musicians, teachers, or leaders in any line of endeavor have been fully appreciated from the very first or even during their life time? True workmen labor to satisfy a desire and in the accomplishment find their reward. Money may or may not reward their efforts, in the work itself lies the chief interest. This impulse being of the nature of the giving instinct we call such work a work of love, and it is in such a life work that man finds his greatest happiness.

The profit system has done much to demean work and as it has made itself felt in the life of the working man in the guise of the wage it has frequently entirely subverted the dignity and worth of honest labor. Just as the change of

emphasis from self-realization to happiness has had an unfortunate effect upon the social and individual moral health, so the change from work as a means of self-expression to working for the financial return has proved disastrous to economic and moral health. Too frequently the question is not "What am I fitted for; in what occupation can I give the best account of myself"? but "What will yield the largest income"? Some there are who know no other incentive but economic necessity but there are very many indeed who deliberately choose that which promises the largest profit. They work for the wage not for the joy of soul satisfying occupation. The results are only too well known in the effect of what has come to be called the Profit-system.

Such is human nature that the best paying "businesses" are often those which prey on human life and manhood. Catering to the vanity, exploiting the drink and drug habit, pandering to the sensuality through the social evil, these are extreme illustrations of the tendency. Strange but man will pay right well for his own ruination. There is tremendous profit in such occupations and as long as the profit element is permitted to remain there will not be lacking proprietors and victims. Furthermore even where there is not such marked departure in search of gain there is heavy spiritual loss sustained by both the individual and society in the prevalent custom of working for the highest wage.

Self-expression is sacrificed for the questionable advantage of larger financial return. Indeed working for profit pure and simple has much the same effect upon the free individual as has uncongenial toil upon the economic slave. In the one instance man enslaves himself to his greed while in the other he is bondman through necessity. But as long as the plutocratic spirit dominates and "wealth" is the criterion of worth it is probable that the wage will often supersede self-realization.

There are many other phases of the subject of work that might profitably occupy our attention, as the influence of pleasure seeking; the power of love to ennoble drudgery; the merciful mission of work to the sorrowing; but there is room for the consideration of but one more here and that will be a word concerning the somewhat neglected topic of work in the home as a factor in the developing life of the child.

It has become a commonplace to say the country lad is superior to his city cousin in practical ability. He has the larger opportunity to use his skill in the field and woods, in the work of the home and in community play. The city youth generally has everything ready made at his hand, there being almost no call for him to exercise his native ability. It is a question whether the lavish gifts of toys and mechanical playthings is a kindness to the child. Would it not be far wiser to give less of the perfected article and more of the raw material, and then provide the child with the

tools and instructions for personal construction? The workroom might well replace the playroom of many children; a place where the awaking self could have an unhampered opportunity to experiment and do things. Manual training is no mean factor in intellectual growth, and if we hope to develop a self-respecting and aggressive younger generation, there must be no neglect of occasion for the boy and girl to express themselves in material accomplishment. He who feels his inability to "do things" is a most pitiable object.

Man likes to dream of heaven and wonder what it will be like. One dream more cannot harm and it may help. Heaven, dreamed a red-blooded man one day, is that condition where each man labors to realize the worthful thing he visions in his soul. When the happy day shall dawn upon which all men shall dwell together in love each busied in satisfying work free from worry and anxious care then will have come the first day of heaven-land.

"L'ENVOI

"When Earth's last picture is painted and the tubes are twisted and dried,
When the oldest colors have faded and the youngest critic has died,
We shall rest, and faith we shall need it—lie down for an æon or two,
Till the Master of all good workmen shall set us to work anew!

"And those that were good shall be happy; they shall sit in a golden chair;
They shall splash at a ten-league canvas with brushes of comet's hair;
They shall find real saints to draw from—Magdalene, Peter and Paul;
They shall work for an age at a sitting and never be tired at all!

"And only the Master shall praise us and only the Master shall blame,
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working and each in his separate star
Shall draw the thing as he sees it for the God of things as they are!"

KIPLING.

VII

HAPPINESS

"A cheerful heart is a good medicine;
But a broken spirit drieth up the bones":
is the tribute of an ancient people to the blessedness of happiness. Our own forefathers esteemed happiness worthy of special mention among the inalienable rights of mankind. If, however, one should be tempted to interpret the word of the fathers literally and pursue happiness he is doomed to a rude awakening, because it is as elusive in the chase as the will-o'-the-wisp. In fact true happiness cannot be obtained in direct seeking, for it is a by-product, nature's recompense for work well done.

The one who lives to be happy is misplacing the emphasis in life as effectually as he who works simply for a wage. Indeed the wage-worker has a certain advantage in that he at least gains what he works for whereas the happiness seeker at best gains only pleasure since happiness comes only as a reaction from the satisfaction of a normal desire. Happiness is a proof of self-realization and the more worthy the achievement the greater and more abiding the happiness. To seek happiness as an end in itself is the height of folly

as it issues in pleasure seeking and the consequent abandonment of the higher life.

It would probably afford considerable surprise could it be definitely determined how many people either from necessity or choice are practical pleasure seekers. Often the factor of pleasure exerts an unconscious influence upon the decisions of many who would be the first to disclaim the charge of being given to seeking pleasure. However questionable the habit of pleasure seeking, happiness is in truth an excellent medicine and should be more widely enjoyed than it is. And it is with the hope of making some slight increase in effective happiness that the following little analysis of the subject is given.

Broadly speaking happiness is the result of normal living; pleasure, which is so often mistaken for happiness, is the excitement of the faculties in agreeable activity and may or may not be the forerunner of happiness. Happiness is the state of contentment resulting from the normal satisfaction of the desire, while pleasure is usually experienced during the act of gratification. Those who do not recognize this distinction often go out to find happiness and end by seeking and finding pleasure under the impression they are gaining happiness. But the experience of pleasure is sometimes so misleading as to bring its victim into positive misery. It is possible to enjoy the most intense pleasure and

still remain in a chronic state of unhappiness. It is likewise within the accomplishment of many people to be happy in the midst of unpleasant circumstances or even when actually sacrificing the usual pleasures of life. Clearly happiness is something deeper than pleasure, more stable than the excitement of the moment.

One of the beautiful characteristics of happiness is its universality, it is no respecter of persons; humble cottage or castle wall may give it shelter. In fact it is more easily obtained than many imagine, nor is there necessity of "pleasure seeking" and frantic search for amusement. Happiness is the reward of right living. And first there is the joy of pure physical existence, the happiness that comes from the natural functioning of a healthy body. This form of happiness is looked at askance by certain superior personalities as being vulgar and debasing. But although it does contain a larger element of danger than the delights of the higher social and intellectual activities it ought not on that account to be tabooed. The man who cannot enjoy a clean physical existence is to a degree handicapped in his appreciation of the "higher joys," since the perfection of the higher forms of happiness often depends upon a strong, healthy body and such a body is bound to give its possessor one very satisfying type of happiness. Browning has phrased it beautifully in Saul:

"Oh, our manhoods' prime vigor! No spirit feels waste,
Not a muscle is stopped in its playing nor sinew unbraced.
Oh, the wild joys of living! the leaping from rock up to rock,
The strong rending of boughs from the fir-trees, the cool silver shock
Of the plunge in a pool's living water, the hunt of the bear,
And the sultriness showing the lion is crouched in his lair.
And the meal, the rich dates yellowed over with gold dust divine,
And the locust-flesh steeped in the pitcher, the full draught of wine,
And the sleep in the dried river-channel where bulrushes tell
That the water was wont to go warbling so softly and well.
How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses forever in joy!"

It is here in the physical life that the distinction between pleasure and happiness is most clearly discerned. There is a long list of pleasures incident to the gratification of the animal desires, pleasures most intense which many people seek to enjoy imagining they are becoming happy. Bitter is the disillusionment! Most of

the evils to which flesh is heir are the result of over indulging these physical desires of the body. There is a certain gastronomic pleasure in high living but the latter end thereof is disordered digestion, gout, and sometimes a wrecked nervous system.

The rule governing the pleasures and happiness to be derived from the satisfaction of the purely animal desires is the greater the indulgence the more intense the immediate pleasure and the greater the danger of ultimate unhappiness. The pleasure seeker, therefore, who selects the physical realm as his hunting ground, and it is the popular field, is treading extremely perilous ground and the strongest of wills and clearest of minds are an absolute necessity if he is not to lay up for himself much unhappiness. Moderate participation in the pleasures of the bodily life is one of the approaches to happiness but is not happiness itself. The mere pleasure seeker is exploiting his faculties and senses much as the masters exploit the toilers, the issue being the same, a wrecked manhood. The master exacts the toil without the spiritual recompense of self-expression; the pleasure-seeker exacts the nervous excitement of his faculties without the spiritual satisfaction of a worthy desire; both stop short of completing a normal spiritual cycle. The pleasure-seeker invariably degenerates into a mere sensualist for the sensual gives the quickest

returns for the least effort and brings the desired reaction at will until the very vitality of the man has been burnt completely out.

The true happiness of "mere living" consists in the feeling of contentment possessed by the man or woman who can exercise the body in normal activity and experience the delightful reaction incident to such activity. It is the state of satisfaction that comes from the knowledge of ability to do and accomplish with the body. One of the most common illustrations of happiness is the child at play. The little one frequently works quite hard in play, often imitating the work of the older people yet is the child happy. Older children, too, men and women grown, find congenial work, even hard manual labor brings its mead of pleasure and ultimate happiness.

The mental attitude has a deal to do with the happiness to be gained in physical exercise. If physical labor *per se* would bring happiness there ought to be no happier people than the laboring class. And in answer it can be said with considerable show of truth that there is a quiet happiness enjoyed by those who engage in manual labor which is unknown to the one who is employed in purely mental work. In fact it is abnormal for one to live without any bodily exercise and development, one of the weaknesses of civilization being the marked divorce of manual and mental labor. The two should be more judicially combined. Tradition tells us that there was a time

when labor sang at its task; how often does the joy betokening song rise above the din of latter day industrialism. Once labor took delight in its task for it was not forced but served as a means of self-expression. Forced or uncongenial labor destroys the voluntary spiritual interests making happiness an impossibility. What labor needs to-day more than the distraction of amusements is adequate opportunity for effectual recreation. The self should have a fair chance to exercise its powers in congenial occupation, either in work or play.

Turning from the more or less "wild joys of living" to the social life of man we come to deal more fully with the intellectual side of human nature. The thought of social life at once suggets the "society life" of the leisure class and the near-society of the more ambitious of the dependent classes. That there is a society life which gives happiness as well as pleasure is a matter of general experience but the life of our "best society" is not always so fortunate in its results. A very large portion of this type of social life leads to anything but a happy state of being. Man is naturally social but "society" is frequently nothing other than a gigantic demonstration of the power of selfishness; it is hollow and degrading. The gratification of a selfish vanity or the attempt to spur a jaded nervous system into pleasurable excitement is not a normal social phenomenon. The deeper sentiments

of social fellowship are not touched. There is a tickling of the sense of vanity or a momentary reaction of the senses, nothing more, and the soul retires unsatisfied; glitter there was but no gold.

"Yes! let the rich deride, the proud disdain,
These simple blessings of the lowly train;
To me more dear, congenial to my heart,
One native charm, than all the gloss of art;
Spontaneous joys, where Nature has its play,
The soul adopts, and owns their first-born sway;
Lightly they frolic o'er the vacant mind,
Unenvied, unmolested, unconfined.
But the long pomp, the midnight masquerade,
With all the freaks of wanton wealth arrayed,—
In these, ere the triflers half their wish obtain,
The toiling pleasure sickens into pain;
And, even while fashion's brightest arts decoy,
The heart distrusting asks if this be joy."

There is a joy that sickens not into pain; it is the joy of love in action. It is love that makes life worth while and a true society possible. Happy the man who has friends, who appreciates the worth of a soul and finds in the opportunities of daily social contact the occasion for the gentle exercise of brotherly love. There is a peculiar charm about the desire to have of our companions and to give them of our best that lends a unique sweetness to life often making endurable an otherwise barren existence.

But the dearest place on earth and the best exemplification of the basis of a happy social life

is a pure home. Few words are sweeter to the ear than home. There are those who aim to make the "home" a center of gaiety undefiled, for thus they are enabled to "enjoy the advantages of society"; but such homes are seldom the scenes of happiness. The real home is to be found where each member does his share of the work and adds his mite to the common enjoyments. The mother is the chief one in the family circle and without willing, loving motherhood the home is a farce. Hers is a life of self-sacrifice and often of suffering, yet of all the household she is the most happy because it is her privilege to give more vitally of herself for the loved ones. Pleasures may be few and far between, nevertheless the loving mother is happy in the family. Motherhood comes into its own only through self-sacrifice. It may be deemed singular by those who think happiness is only possible in the midst of gaiety but it is the rich experience of those who have loved deeply that some of the most sacred seasons of happiness come with the mutual bearing of suffering and sorrow. The one who thinks pleasure must always precede happiness does not yet know the "a b c" of heart life.

Even the happiness which comes as a reward of creative activity is sweeter if the service is in the sympathetic understanding of loved ones. And whether the labor itself bring happiness or not the knowledge that we are loved and may serve appreciative companions gives a redeeming

sweetness to the bitter of life. For love we will drive ourselves as no taskmaster ever drove his slaves. There is a spiritual compensation in a happy home that has saved the day for many hard laboring people.

"There's a little boy who watches when the steamers cross the bay,
And who turns back disappointed when they pass upon their way;
Time is dragging—dragging sadly—while I wait to watch his glee
As he drops his little playthings and comes down the hill to me!
Oh, I pity you who never may forget the work you do
To remember one who watches with a yearning heart for you."

As already suggested the enjoyment of social life is dependent upon the intellect and is in a very true sense a spiritual experience. Nevertheless it is possible to roughly differentiate a spiritual experience as in a measure distinct from what has been considered under the physical and social aspects of our nature. In the case of the physical it was evident that happiness does not of necessity follow the feeling of pleasure. In the social life this divorce of conditions is less marked and it is characteristic of the spiritual that pleasure is a very sure forerunner of happiness. The physical has comparatively narrow limitations

and one easily passes over into indulgence which entails not happiness but misery. The social may be cursed by selfishness but the peculiarly spiritual activities of the individual soul appear to have no other limits than those imposed by the growing soul. This most obvious qualification should not be forgotten, however, that as with the physical so with the intellectual life, enforced or uncongenial tasks do not conspire to bring happiness. It is only as the spirit voluntarily enters into the exercise that happiness can result.

The deep abiding happiness of the spirit is obtained through the harmonious exercise of the spiritual faculties in direct creation or in the sympathetic appreciation of the thought or creation of another. Color and pleasing sounds will give pleasure, but unless the mind can appreciate the beauty of the painting or sunset, or catch the message of the composer there is no corresponding happy condition. The peculiarly intellectual powers have not been called into play any more than they would have been in the eating of a good meal or the pleasant excitement of an electric battery. The thousands pass by the beautiful sunset with some remark about the brilliance of the red in the clouds. A pyrotechnic display would arouse as much or more interest. The symphony attracts this man, and so would a "gutter band" if it made noise enough.

The lazy or undeveloped mind can afford its possessor neither pleasure nor happiness except it

takes satisfaction in the gratification of the more animal desires. The truly happy mind is the busy creative mind. Every live soul has experienced the keen joy of intellectual intercourse with other aggressive minds either through the printed page or in personal contact. The mental give and take of the argument, the pleasure which comes from following the unfolding of a proposition on the printed page; all these are the very life of the active mind. The play of the emotions as they are stirred by beauty or the appeal of wrongs to be righted, of victories to be won, these are of the activities which bring happiness to the heart of a growing man. Now and then the active mind engages in a bit of amusement or entertainment but the solid happiness of life is found in serious work. What then of the masses who must turn to a scant bit of recreation for their source of happiness?

The delight of the mechanic, artist, inventor, is to bring something into being that never was before; the mind expressing itself in beautiful temple, noble song, or gentle ministration of love, this is happiness unalloyed, the joy of the creative soul. And it would seem as though this point having been reached one could say to his soul: Soul, take thine ease for thou hast attained the heaven of happiness. And some would, like the man who had to tear down his barns and build greater, fain stop and enjoy their ease. The aspiring soul, however, does not rest satisfied in even so noble accomplishment. There is a further

aspiration which is more of the spirit than the intellect, a reaching out toward the great Reality of the universe.

There is a life larger and higher than even the highest development of the intellectual. We enjoy the intellectual exercise of reading the thoughts of another but his presence adds a personality not possible with the written word. There is a communion of soul apart from and above the physical or intellectual. When one truly loves he loves somebody, something other than a beautiful form or a trained mind. We learn to read the story of the rocks and compute the coming of the comets, but the soul is not satisfied for it would commune with the Creator of it all. This self, this soul which uses the body and mind for self-expression has being separate from the life of the phenomenal universe. There is a life unique to the experience of each soul. The self discloses an ability to create and sustain a spiritual world in which it makes its peculiar home.

It may be the happiness of physical vigor and activity is denied, possibly the conditions are such we cannot enjoy the fulness of social intercourse, adequate temporal self-expression may be impossible, there remains the world of spirit in which we can create to the heart's content even though the creation never know a material habitation. What joy is there in the well ordered and developing soul life! It is here that the fountain head

of all happiness is discovered. Harmony in the inner life is the *sine qua non* of abiding peace and happiness. If this life is discordant then is it vain to expect anything other than temporary pleasure from life's activities.

As the joy of creative expression for love is the chief joy of our material existence so the joy of creating and sustaining our own spiritual world in love is the great crowning joy of all joys; its happiness the great and abiding happiness of the soul. Great was the rejoicing when Jehovah laid the foundations of the world:

> "When the morning stars sang together,
> And all the sons of God shouted for joy."

And great is the happiness of the human soul as it builds for itself a lesser world for eternal habitation.

> "Build thee more stately mansions, O my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea!"

Happiness, be it the result of the satisfaction of the lower animal desires, the gratification of the social instinct, the possession of a desired good,

the escape from pain and suffering, the creative self-expression in the material world, or the highest soul satisfaction in the creation and evolution of an harmonious spirit world is dependent always upon normal living. The fool only will continue to say: Lo, here! Lo, there, is pleasure and happiness! The wise man goes steadily about his work and play seeking in a spirit of love to be and to do the worthful, be his meed pleasure or pain, for he knows that a well ordered life will bring its measure of happiness. Each proper satisfaction gives its bit of happiness but the supreme happiness comes from a growing soul in harmony with itself and the Over-Soul, building yet more "stately mansions" till at last the glowing reality bursts through the dome to become a star in the living expanse of the Infinite, in whom we shall then truly "live and move and have our being."

VIII

THE PERSONAL ATTITUDE

Life may be thought of as a process of adaptation to environment and as human beings we find our chief environment in society. Therefore it is reasonable to suppose that mankind would have by this time largely solved the problem of a vital and advantageous social adjustment. But for centuries the chief attention has been given to the cultivation of those faculties which enable man to make the most successful material adjustments. We have been busy conquering and developing the natural resources, giving comparatively little attention to the matter of social adjustments save as they have become so unbearable as to precipitate revolution. The result is man has made a very fair record as lord of the material world. His achievements have been many and brilliant. And if history is a safe prophet it would seem that we of the twentieth century have gotten about as far as we can without a better spiritual adjustment of the social complex. The next great advance in human progress bids fair to concern itself with bringing about a saner adaptation of man to man. So long has the race bent its energies to the exploiting of the material world that man has come to be little more than one more

"thing" as far as society is concerned, to be fitted into the mechanical whole she is trying to evolve in the name of civilization. It is necessary that man be lifted out of this category of things and treated as a spiritual reality.

This transformation can only be effected through a radical change in the personal attitude of the individuals constituting the social body. How then ought one to relate himself to his fellows, what should be the soul's attitude toward other beings going this way with us? Three attitudes are in practical operation and they appear to comprehend all the possibilities; we may treat men much as we do the natural resources, exploiting them to personal selfish advantage, we may use them for our advancement being careful (in theory) not to abuse them in their rights, and we may treat them as friends and brothers laboring heartily with them for mutual advancement.

In attempting this classification it must of course be borne in mind that the pure type is seldom found. Human activities are so varied, so many factors enter into the relations of people as family ties, business connections, fraternity affiliations that it is almost impossible to discover the single minded subject. Nevertheless it is only in a consideration of the types in comparative purity that they can be appreciated in all their loathsomeness or beauty. Furthermore the fact we are thus divided against ourselves spiritually in no way lessens the desirability of our seeking

to value the several types in their purity. One of the slogans of the industrial world is "standardization" and it may be tentatively ventured that man as a spiritual being has come short of full accomplishment because of a lack of spiritual standardization.

One thing more before entering the direct discussion. We must come to some agreement upon the meaning of the term "social" as it will be used constantly. A great deal is being said these days in print and in conversation about the failure of the people to realize a true social ideal and then again there is much praise for the increasing social life. The two do not seem always to jibe. One of the marked excellencies of business life today is its good fellowship. True, there is very much of fine gentlemanliness and sociability among men of the character that are frequently condemned as being anti-social. It is not sociability and goodfellowship that is under discussion but the question of the fundamental social attitude. The "boss" is proverbially the best of fellows, a veritable paragon of sociability and personal kindness to his ward men; it helps him most mightily in his anti-social political operations. Men are often most friendly to the very ones they seek to do to the death. The term "social" will be used during the present discussion in the fundamental sense here suggested and has no reference to that conduct called sociable except as it is the basis of all true sociability and friendly conduct.

The first type for our consideration is most appropriately styled the anti-social, since it is the attitude of those who exploit their fellows for purely selfish ends. We dislike to believe it but history forces one to the conclusion that human exploitation is an old, time honored institution of mankind. "Man is his own worst enemy" and the fact cannot be blinked, lamentable as it is, that it is just this kind of treatment that is rendering the present social problems so acute. Such treatment of men by their superiors in power has had much to do with the development of every preceding civilization, and upon this treatment of the defenseless is built much of our own spectacular civilization, for what is so cheap as men, certainly not the fine gold in the balances. They will reproduce and bring forth a grist for the insatiable mills of industrialism without any interposition of "race suicide" agitation or even the care bestowed upon them that is accorded the breeding of fancy stock. Yes, the fine gold in the balances seems infinitely more precious in the eyes of some than the souls of the poor devils who delve it.

Though past the feudal age of knighthood and the chivalry of the "good old days" society is in the midst of the feudal period in business and industry. The great industries turn out marvelous products in bewildering profusion with unheard of rapidity—at terrible cost. Economic bondage can never be the basis of political equality and we

know that political inequality means the eventual disruption of peoples.

How far we have come on the way is strikingly shown by reference to that historic trinity of "inalienable rights" set forth in the Declaration of Independence. We have developed so far under the care of our foster mother Privilege; we have so thoroughly imbibed her plutocratic spirit that there are not lacking the millions for whom "life" is but a grim struggle for existence, "liberty" another name for economic slavery more effectual than the archaic chattel bondage since it releases the masters from the responsibility for the welfare of the toiler, and the "pursuit of happiness" a frantic search for the excitement of pleasure. Kipling well voices the cry of such.

"We have fed you all for a thousand years,
And you hail us still unfed.
Though there's never a dollar of your wealth
But marks the workers dead.

"We have yielded our best to give you rest,
And you lie on a crimson wool;
For, if blood be the price of all your wealth,
Good God! we ha' paid it in full.

. . . . . .

"We have fed you all for a thousand years,
For that was our doom you know;
From the day when you chained us in your fields
To the strike of a week ago.

"You ha' eaten our lives and our babies and wives,
And we're told it is your legal share;
But if blood be the price of your lawful wealth,
Good God! we ha' bought it fair."

Yes but, some one interposes, behold the gigantic philanthropies and cultural advantages made possible by the amassing of great wealth. Indeed! Behold the great philanthropies rendered *necessary* by the methods of these "Benefactors." The plea often made for this class is that, as no people have done before, it is feeding the poor, clothing the naked, and caring for the sick, for what else mean these princely gifts to church and society? Is not this what the Master taught? Is it? Did the Friend of man ever give teaching countenancing a situation like this? Nor is the illustration overdrawn. A great home and hospital founded to care for the dependents and suffering victims of industrialism, quite possibly supported largely with the income from the same business that supplies it with an ever increasing stream of inmates. Certainly a vicious round. There is a true charity but it does not first strip the people, starve them, and then cast them into prison that it may gain objects upon which to practice its "virtue." Such charity demoralizes and demeans manhood. True charity looks to the getting as well as the giving. For though we give all our goods to feed the poor and have not love it profiteth us nothing. Would we had nothing to give and nobody in need!

This type is fundamentally immoral. It is not easy to happen upon a good working definition of the moral but this may serve as a point of departure; the moral act is such conduct as tends to the efficient adjustment of social relationships, understanding that the social complex exists for the sole purpose of developing an enlightened humanity. It can hardly be soberly claimed that this attitude makes for more helpful social adjustments, since as has just been seen, it issues in the very opposite condition, a disintegration of society. Like the parasite it makes a fair show in the "flesh" while constantly absorbing the vitality of the social structure foreshadowing its utter collapse.

Furthermore this type is the irreligious type par excellence, notwithstanding its "stewardship" and multiple charities. This statement does not at first appear just and it certainly is not complimentary. But consider a moment, think what true religion is; it is an attitude of soul with reference to the spiritual realities God and Man, on the one hand an aspiration towards and worship of the Divine One and on the other a spiritual fellowship in love with other spirits, our fellows. "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." And the Christ: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Religion is not apart from life; it is in fact life as life should be. The

anti-social heart may think that it is at peace with its Lord but if it lacks the social contact in love with the children of the Father it remains essentially irreligious.

The anti-social attitude of heart has nothing to commend it from the standpoint of a vigorous growing humanity; what of the second or non-social type. This type maintains that it is permissible to use one's fellows in the furtherance of its own schemes. It is the position taken by those who are ambitious to attain a worthy end and believe in employing every means to accomplish their desire. They hold one may use the man who is less ambitious or of less potential accomplishment provided care is exercised not to trespass upon his rights. For, consider the blessing that will accrue to those who are thus used; the attainments of the greater are bound to shed some light upon the masses who would do little or nothing of or for themselves. But, let it be added, this attitude affords the lesser man no positive help toward becoming himself more fit for the larger life.

It must be admitted that this attitude makes a powerful appeal to the man who has tried to do his little toward the uplift of the masses. It is often a thankless task to seek to improve the conditions of one's neighbor. When Moses undertook the leadership of the greatest labor movement of Bible times he placed himself in a position to become the mark of the dissatisfaction, distrust and abuse of a whole slave people. Often did the

slaves curse the day of their release and wish themselves back by the side of the "flesh pots of Egypt." Moses' experience was not so different from that of every man who sincerely attempts something for humanity. A good man does not desire to take advantage of his companions but if they do not want to be helped, and many at times appear not to, he feels that he might as well go on with his own more personal ambitions seeking in this way to bring some good to the public. Fortunately Moses did not accept the alternative.

Although this attitude escapes the condemnation of being directly hostile to social health it is at best a nominally neutral position easily converted into the negative anti-social attitude. "Each for himself and the devil take the hindmost," is an appropriate motto for the practical working of this theory. The attitude is not as innocent as its defenders would like to have the public suppose. From the distance it looks very like a happy way of preserving all our own ambitions intact. But it is next to impossible to preserve the neutral attitude for any length of time, one veers to the one side or the other, the probability being in this case one would finally enter the group of the out and out anti-social inasmuch as the non-social is practically selfish in spirit.

This class of people manifest a singular moral phenomenon being, as far as they can, non-moral in their social attitude. They profess to take no

interest in the affairs of their community. They mean to attend strictly to their own business and would recommend that all men do the same. The community will get on very well indeed, say they, if every man sticks to his own last. That the interest of each is the concern of all has not entered into their philosophy. Theoretically it may be possible to imagine an ideal society composed of mutually exclusive units each perfect in itself, a non-moral community, but such would not be human. No man liveth to himself alone.

Non-social and at best non-moral it is not surprising that we find here the lukewarm religious type, neither hot nor cold, a form of practical non-religion. Persons of this type will often have every appearance of being quite religious. For reasons of policy, fear or selfishness they will have a form and profession of religion but it cannot possibly contain the heart of true religion as that is found only in a soul surcharged with love. These people may love as fully as any within their limitations but when it becomes a question of a heart which desires to give itself and all good to its fellows and have them in spiritual fellowship there is a decided void. The element of self-sacrifice for the welfare of the neighbor is wanting; there is too much of the priest and Levite, too little of the Samaritan.

Two of the possible attitudes have been weighed and found wanting. The one effects a brilliant, unequal state of society with a by-product of

wrecked humanity, while the other tends to perpetuate existing conditions and minister to the selfish desire. Both favor the spectacular in civilization, aiding the select few. There remains the final type, the straight social, the attitude that holds all men to be brothers with whom we are to labor in copartnership for mutual advancement.

This type of life is far from being a novelty for it is kept constantly before the public in the lives and teachings of the prophets and saviors of humanity. It is the life of service that sometimes has bronzes and costly marbles erected to its memory by a grateful posterity, though often suffering abuse and neglect while living. The neophyte in social problems can see at once how this attitude of heart, if it became popular, would slow down the present rate of so-called civilization, for the social attitude of mind does not have anxious care for the great material accomplishments, its chief concern is whether man himself is coming into his spiritual inheritance.

It looks at the "man with the hoe" and then at the genius whose skillful brush immortalized the human ox and asks if this be civilization. It looks again at the hundreds of thousands to-day denied the rights of a free people, the opportunity of self-realization in congenial occupation and questions if this be a normal social development. The social attitude of heart is quick to sense injustice, rather slow to extend the sop of philanthropy, but earnest in its endeavors to restore the

oppressed and exploited to their rights. It does not find its chief delight in increasing the temporal comfort of the few but in striving to stir the deadened soul to an appreciation of the dignity and worthfulness of life, seeing to it the awakened mind has opportunity for growth. It does not see the signs of progress in the splendor of modern civilization for it realizes that there have been fully as brilliant civilizations in the past; the social mind looks to the redemption of man as the test of progress and sees the signs of promise in the awakening of a democratic love of kind.

The social attitude is as moral as the anti-social is immoral. It aims to do always that which is for the social welfare not forgetting the individual is a part of the whole. Therefore it is to the social type we must look for an enduring form of social life. The social minded man cannot help being moral, since the social attitude automatically destroys immorality, being itself the essence of morality. He who acknowledges the right of every man to an all round development and gives of his time and effort to assist in the full realization of the right is not liable to go far afield in immorality. Morals are contingent upon social life, hence he who rightly adjusts himself to the people will inevitably become moral in conduct.

Essentially moral the social type is truly religious. There are religions and religions all more or less erroneous though all minister in some

measure to the spiritual needs of their devotees. Some forms of religion are positively immoral, the highest types being those freest from taint of immorality. Pure religion is ethical since it is a typical form of life. Christianity is the purest form of religion known to man and it is worthy of note that it is decidedly social in nature. The "sheep" in the Master's story of the judgment were composed of the social hearted people. They knew not when they served the Master for they had simply lived their life singly and in love, never going out of their way to practice the virtue of religion. Furthermore love is the supreme principle of religion as taught by the great Interpreter and it is love that rules the heart of the social minded citizen. Is he not therefore the typically religious person, and is not his religion effective before God and with men?

Reclining under the juniper tree it sometimes seems as though the world was full to overflowing with the anti-social and non-social kind of people, as with Isaiah it may seem as though we were the only worth while people left. But get up onto the mountain top and it becomes apparent that there are many thousands who do not bow the knee to Mammon and who are predominatingly social in character. It may not be they have incurred the displeasure of the "powers" and had to flee for their lives but they have nevertheless persisted in a steady course of service for society. Many of them will never be known outside the little circle

in which they moved as angels of mercy. Frequently poor they have accomplished more than the millions of plutocratic philanthropy can ever hope to accomplish; they have kept alive the soul's nobility and by sheer force of love prevented the passing of the divine spark from the human heart.

Another manifestation of the social spirit is found in the Larger Righteousness which is making a place for itself in business and industrial life. Mercantile and manufacturing houses pride themselves upon meeting the customer more than half way. That is considered poor business which does not benefit each party to the transaction. Much is being initiated for the improvement of the conditions of the employees often against the inertia of a thoughtless public. It is not an unusual occurrence to hear people censure the department store for underpaying its help and the factory for overworking the laboring man or employing children to compete in the fierce struggle of industrialism, and then before the last sentence has died upon their lips they have hastened from the car to join in the crush at some bargain sale. Many employers hate the conditions more effectually than do their thoughtless denouncers who forget the inexorable dominion of the "system" of which they are an integral part.

What is called the revival of democratic Democracy is a hopeful sign of regeneration. Manifest in the movement of Insurgency and the very being of the virile Social Awakening democracy

is going to give full account of herself in the near future. But this movement would be utterly impossible if it were not for the social attitude which makes men brothers and places Manhood above Gold. There is still much power in the hands of the "stand pat" people but the social spirit will not be denied.

The determination shown by our best social workers to get at the source of society's ills is also indicative of the new fellowship of men. Plutocracy "attacks" social evils chiefly by means of philanthropy; the social mind seeks to approach something like fairness in the treatment of all men, confident that manhood is in the main capable of fending for itself if given an equal opportunity. Love cares for the dependents but delights more in furthering the interests of the producers. The public needs to realize that first, last, and always the chief product of any nation is *men* and it should be the purpose of a people to improve the breed as assiduously as we now do that of a prize pup or Morgan trotter. An excellent slogan for the Church would be "Generation before Regeneration."

And the end of the whole matter is this: fullness of life, largeness of experience, and the sweetest happiness are to be found in the cultivation of the social attitude toward our fellowmen. Only thus can we come into efficient relation with the most important part of our environment. Furthermore it is love manifesting itself in social service

that is to redeem society and bring the kingdom to pass among men.

"They who tread the path of labor, follow where
Christ's feet have trod,
They who work without complaining, do the holy
will of God.
Where the weary toil together, there am I among
my own,
Where the tired workman sleepeth, there am I with
him alone.

. . . . . .

The Lord of Love came down from above to live
with the men who work."

VanDyke.

IX

THE MASTER

Notwithstanding "The voice of the people is the voice of God" is the popular proverb of the hour, the history of any people is but the biography of her great men. It is a pernicious delusion to think the majority is of necessity right. The fact is majority rule means government by mediocrity. Rightly used "government of the people, by the people, and for the people" is a means of popular development but it should be clearly understood that it does not inevitably have the most happy issue for the people as a whole nor can it so long as numbers count rather than quality. The pronouncements of large bodies of able men frequently fall below the standards of the individual membership, while it is notorious that the spirit of a mob rises but slightly above animal intelligence. The majority is naturally conservative; the minority always leads the advance. It has ever been the few who point the way to the higher life, who have thrown off the yoke of bondage and led the people out into liberty. The minority form the vanguard of humanity, the true prophets are few in number, the pioneers never crowd each other. It is in the minority report that the knowing ones usually

look for the progressive policy. "Vox populi, vox dei" is true only when the people voice the cry of the seers.

The greatest and most powerful minority that ever blazed a new trail for humanity; the greatest of the prophets, is the Prophet of Nazareth. For every man who holds his course along the Great Highway there ought, therefore, to be a message in the life and teaching of this unique personality. But how many have ever turned to the four-fold story of the Christ and sought first hand with a desire to discover what manner of impression he would make upon the responsive heart? There is a very general notion of the place the Master holds in present day thought and belief and of course each has his more or less orthodox conception of his personality. But what appeal if any does he make as he walks by the seaside or rests by the well in the heat of the day? How many have ever had the pleasure of meeting him alone unaccompanied by the throng of dogmas that hover about him when he appears among churchmen? Again and again one feels the need of the help and inspiration of one who has gone this way before and grasped the problems of life with understanding. The Master is such an one, why not know him and catch his spirit?

Cleric and scholar unite in holding the Gospels contain the true story of an historic character known as the Messiah, given by men who wrote of the man as he was understood by each of them

severally. Hence a thoughtful and sympathetic reading of these stories should prove of great value to any who are desirous of knowing the Master as a life giving spirit. Many characteristics of his remarkable personality appeal to the student of the gospel story but only one will be dwelt upon here; his confidence in himself as the incarnation of his gospel.

There is nothing similar to this feeling of confidence to be found in the annals of moral and religious teaching. Great teachers of religion and ethics there have been, master minds like Moses and Plato, but they all with one accord point to their teaching or their God never to themselves. They contend for the purity and power of their doctrine, not for a peculiar personal superiority. Not so the Christ; he spake as never man spake; his precepts are acknowledged supreme. Nevertheless in quiet dignity he bids his followers come unto him: "All things have been delivered unto me of my Father; and no one knoweth the Son save the Father neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." At the time of the last supper taken with his disciples, face to face with high handed murder, he can say: "The Son of man

came not to be ministered unto but to minister and give his life a ransom for many." It is very difficult to conceive of a man in his right mind making such statements and claims. Crazy men and bad men have made just such claims but their lives have always given the lie to their professions. On the other hand good men as we know them never make such assumptions, for in measure as they are pure do they feel their unfitness for such unique leadership. Jesus' personality was insistent and pure, undefiled and sinless, yet he saw no inconsistency in these startling statements. But the mind refuses to accept the situation, he must have been crazy, or an impostor, or at least an enthusiast. All these charges have been brought against him only to vanish before his transcendent humanity. It must be then we are in the presence of the miracle of the ages, a sinless man, the manifestation of God. Dogma may repel, ecclesiasticism disgust; here is set forth in simple guise the meeting point of God and Man.

But let us approach the Master from another side. Men turn naturally to those who display marked confidence in themselves at the moment of crisis, especially if the balance of their lives disclose a steady sanity of purpose and action. In search of authoritative pronouncement on spiritual matters many turn to the Church. Others, however, beholding she is composed of fallible men do not have confidence in her pronouncements and turn elsewhere. The Sacred Writings prove the

desired authority to many of these and they find in the Bible the note of authority that gives confidence. But there are some, burdened with the wrecks of former beliefs, who do not gain satisfaction even in the Bible as a book of revelation. They turn aside with waning faith. For all men but especially those who have not found satisfaction in Church or Scripture, as such, there is a peculiar message of hope in the story of the Son of Man.

Turn once more to the account of the peaceful Galilean; find him discovering himself as the just and holy man, the sinless soul, the heart of love, gentle yet powerful among all classes of men. He appears the highest type of manhood humanity has ever known and withal so attractively natural, so human with the best humanity. Then recall it is he that is responsible for this great movement called Christianity than which no greater form of religion has ever risen for the blessing of mankind. Surely such an one is deserving of all trust and confidence in the realm over which he claims authority. He seems like a window affording a glimpse of the life that brings peace and rest to the seeking soul. So we surrender to him as did those others who were privileged to walk and talk with him as he lived among men. And, behold, we do find rest and inspiration in his benign presence.

As one permits himself to come more fully under the sway of this powerful individuality the more

complete is the confidence. With most teachers familiarity discloses some blemish which chastens the admiration. Here is one who grows greater and more beloved the better he is known. This personality is deeper than our minds. It is a new experience to find one who is so pure and strong in character yet so confident of his relation to God. So at last the question is put to him that has been burning in the inmost soul for these many days. What says he concerning the soul's unrest? "Come unto me"; "I am the Way and the Truth and the Life"; I am as a ransom for the salvation of souls. At last! A good man, one tried in all his ways, approved by succeeding centuries, one who has won our hearts as we sat at his feet and listened, by the power, the sweet sanity, the beauty of his life, in quiet dignified confidence that knows no question bids come to him. He speaks with authority and we confess him our Master and Savior. The power of the Unique Personality has won.

The great beauty and attractiveness of the Master's appeal lies not so much in the teaching as in the living manifestation of the precepts; it is the appeal of a unique personality. Some forms of religion approach the intelligence with a well developed system of philosophy, Christianity is based upon a personal experience. Men are not asked to follow an abstract ideal of holiness, purity, or honesty; they are invited to fellowship with a living demonstration of Godlike-

ness and learn of him. Jesus says of himself that he came not to multiply the rules of conduct, the law and the prophets gave all the knowledge necessary, love to God and one's neighbor. He came to put new life into this beautiful structure of morality. We need to have our moral ideals set to pulsating with good red blood if we are to be powerfully attracted. Daily life is practical rather than theoretical and we like to see the actual working of our ideals, not simply dream over them as theory. Jesus comes and stands at the door of the heart and knocks; if any man will open he will enter, and dole us out a system of belief, a moral creed? Nay he will sup with us and we with him; he comes the way, the truth, and the life, simply asking to be our friend, that he be made welcome. Where the devotee goes to other forms of religion to seek help, in Christianity the Master comes to the soul to save and bless.

He would enter the life as the great Interpreter of true religion. He knew life as no man has before or since appreciated it; he realized there could be no duality in the spiritual being if one wishes to truly live, life and religion were to him one and the same. Without spiritual aspiration and satisfaction life was imperfect; living in communion with the Father the life is religious. He is the greatest religious teacher the world has known and it is especially significant to note that most of his precept and practice had to do with

this practical everyday life of ours. The child serves the Father in serving His brethren even the least. The Master said he came to give fulness of life and bring us to the Father. And he sought faithfully to demonstrate to his followers how they should live this higher life. Of such is the personality of the Master as he stands forth the Messiah, the Interpreter, the Savior, the Son who manifests the Father. Whatever the fate of the Church he must remain the Master of men, the First Born of the New Humanity.

He lived a life not of cold, moral intellectuality but of warm, loving desire for the welfare of his fellows and in consequence he has been honored above all others by the multitude. And if we are to enjoy a large and useful life it certainly behooves us to sit at his feet and learn of him. It is not desirable that we become little copies of the Master; we should discover his spirit and, having made it our own, let that work in us its good pleasure.

To-day as in the long ago one comes to appreciate and understand the Master as much through his actions as from his teaching; the heart shone out through the life even more effectually than it could be translated in a logical statement of truth. This is something that cannot be over emphasized in these days of law made order. The popular thing is to attempt to govern matters of conduct through the external force of the law. We are liable to overlook the fact that life is a pulsating

organic thing and that example is a more effective method of exerting influence than legislation. Legislation is useful at times to give form and sanction to certain tried principles of life, it may even give an added authority and effectiveness but the moral way is by example. The example method is liable to become irksome, however, for it necessitates the practicing of the virtue on the part of the "righteous" citizen himself. It is more comfortable to get a law that will reach the other fellow if possible and still permit of our personal lax living, for are not we of superior mould and able to discriminate! The Master failed to appreciate the possibilities of this form of redemptive work. He lived more than he taught and his precepts had corresponding weight. What a transformation there would be in society if every professor of the Truth should become a point of contagion for moral and spiritual health.

But we must turn to the contemplation of the Christ's life among men. One day a rich young man came to him seeking the way of life. The Master put to him the usual questions concerning the fulfilment of the Law and to each test the young man proved true. Among other things the orthodox Jew was a great believer in charity. "Water will quench a flaming fire; and alms maketh an atonement for sins" (Sir. 3:30) It is therefore more than probable the rich young

man was a great "giver," a philanthropist he would be called to-day, a steward of the riches vouchsafed to him by his God. The Master puts him to the crucial test by telling him to sell all his rich holdings and having made restitution to the disinherited to come and follow him. This test was given to discover whether the young man's attitude of heart was that of plutocratic selfishness, trusting in the power of riches to get him life, or whether he possessed the democratic love of kind that makes for fulness of life. The young man was possessed of the idea that life consists in the abundance of the things which one possesses and he went away very sorrowful. Nevertheless the Master loved him. Upon another occasion the multitude was turning from him for the hardness of his sayings and he turns to his disciples to see if they too must go. Evidently he craved companionship, the fellowship of aspiring hearts. His delightful relations with the family at Bethany are likewise indicative of his love for his companions. And once more we see him as he looks for a last time upon the city of the kings of Judah, lamenting for the people who would not have him for their Lord.

Jesus was not above manifesting his love for those who companioned him in his journeys. He cherished the friendship borne him by those nearest him in thought and life. For the multitude also had he compassion for he beheld them as a

flock having no shepherd, harried and sore distressed. The very foundation of the Christ's character was bedded in love.

One day exhausted by the heat of the journey Jesus sat at the Well of Jacob resting while the disciples went to procure food. On their return his companions were startled to find him in conversation with a woman and that a woman of Samaria. Urged to take refreshment he replied: "I have meat to eat that ye know not of—my meat is to do the will of him that sent me." The whole tenor of his life witnesses to the premier place held by service. Christ's very being was dependent upon the fulfilling of his high desire; his mastering passion to work the will of God. He was among men as one who served. He did not wish to be ministered unto so much as he longed to minister to others. Have we his followers sat at the well with him long enough to catch this characteristic of his spirit?

It avails nothing to plead weakness. All men sometimes; great men often put aside everything even to food and sleep so eager is the will to accomplish a cherished purpose. To-day when so many men wear their price mark plainly visible it is a little difficult to think of service as rendered for any other consideration than financial gain, nevertheless it is true that the truly great services are rendered not for money in the service of Mammon, but for love in the service of the God of the Nations. The question is what holds pre-

cedence in the heart; with the Master it was the spirit of love manifesting itself in service.

Turn once more to the record of the Master's life, this time to find him nearing the close of his short and eventful career. He is in the Garden. Sacred story has it man once before came face to face with his inner self in a garden. We may not know the mystery of that first struggle, we certainly are not in a position to dogmatize upon the passion of the Christ. Perhaps he felt that now the desire of his heart was about to be consummated and the people would become sincere followers. The multitude had begun to appreciate his ministry, his fame was spreading and he was surrounded by a band of devoted disciples. Here then was a critical time, let death tarry a little. The struggle was intense not because his purpose and that of the Father were opposed but because, though one in purpose, there appeared for the moment a difference of method. But so great was his confidence in the Father and so noble his own soul he could say "Nevertheless." This evidences a strength of character truly remarkable, an ability to behold one's life work taking a different turn than the one so long cherished, to perceive the necessity of a more immediate leaving of it in the hands of those less experienced and still to rise and heartily fill full the last remaining moments of earthly service.

It is said his disciples slept through all the struggle. Have we too slept as the Master

wrestled, or have we been through the Garden and become able to say with him "Nevertheless." Jesus' spirit was one of sacrifice. Do not understand, however, that he went out of the Garden resigned to the fate he perceived must be his. Such an attitude would be to most of the nature of self-sacrifice but such it is not. He went forth more fully the Master and Savior than he entered. Though he turned from certain hopes his whole being continues dedicated to the one great service of his life. It is not resignation; it is glorious victory; the self-sacrifice was the way of self-realization.

This is the trinity which marks the life of the Master, Love, Service, Self-sacrifice; to love men as never man loved before, to serve them even unto death, to deny himself whenever such denial would issue in the saving of men and further his heart's passion. A spirit of loving service to the point of self-sacrifice. But what the master is the disciple may and ought to be. The world sorely needs discipleship to the Master.

The beautiful legend of the Great Stone Face is familiar to most readers. In the side of a mountain overlooking a populous valley was the likeness of a human face fashioned in stone. The legend ran that some day a great man would appear in this his native valley whose face should be like that in the stone of the mountain side. The boy Ernest heard the legend at his mother's knee

and dreamed of the coming hero. One after another great men did return to their home valley to be hailed as the likeness of the Face but each was soon forgotten for the resemblance was only imagined. Meantime Ernest grew to manhood. Quiet and kindly in disposition he spent much time contemplating the Face and meditating upon the thoughts inspired by its strong lines. As time passed he became famed for his nobility of character and deep homely wisdom. After all the so-called great men were nothing but memories, people came from far and near to sit at the aged man's feet and learn of his wisdom.

One evening as he thus conversed with his admirers someone discovered the likeness of his face to the Face in the mountain side. Thousands knew the Face, seeing it every day as they went to and fro about their tasks, but they believed the greatness that should make its possessor like the Face was to be attained elsewhere. Ernest alone of all the inhabitants of this peaceful valley grew like the Face for he alone spent his years in its presence. Because one achieves greatness in war, statecraft, or business is no guarantee that he knows the heart of humanity or is fitted to minister to its deeper needs. The Master may seem quite gentle for such as these, nevertheless those who tarry in his presence have become ministering angels to the bruised human heart. If we would catch his spirit and grow like him we must spend

our days in his presence, contemplating his Face and working out in our lives the inspiration he gives.

Thus briefly has an attempt been made to approach the Master as he moved among men and, ridding the mind of previous prejudice, to experience for ourselves his appeal to the sympathetic soul. We find he is the one great character in all history that maintained a dignified confidence in himself as the incarnation of his gospel; he believed himself the revelation of the Father to men. This claim he makes not on the authority of another but leaves it to the sanction of the Truth as it was in him. His unique personality makes an appeal other than that of any prophet; it is the call of the First Born of the New Humanity.

The Christ vitalizes for us in flesh and blood the Spirit that shall finally win the world for Humanity and save it from Mammon. Then like Ernest before the Great Stone Face let the Master's disciples sit at his feet and learn. Should his sayings become very hard of reception and we be tempted to turn away and walk no more with him, may we hear in spirit the loving question addressed to those other companions: "Will ye also go away?" And may the love of the Master constrain us one and all, for "Greater love hath no man than this, that a man lay down his life for his friends."

X

A LIFE PRINCIPLE

Life is something more than the sport of fools, something greater than the gratification of the present sensual desire; it is the process of self-realization and concerns the progress of a society composed of thinking, ambitious and often intensely selfish people. Moreover this progress must be real as it affects society and yet not detrimental to the wellbeing of the individual since anything that degrades the individual will ultimately disintegrate the social group. It is, then, a most serious and important question what is the motive capable of sustaining and rightly guiding the individual in his endeavor to accomplish something worthful and attain the fullest self-hood. Is there any fundamental principle of action that will enable the soul to act wisely for itself as well as for the best interests of the group?

A rather popular motive of endeavor is fittingly characterized in the aphorism: "To the victor belong the spoils." It is said there would be very little or no great commercial and industrial advance were it not for the spoils system. That is, Greed is the motive which is to work out the salvation of society. The devotees of this doctrine cannot be accused of half-heartedness whatever

their other faults may be. The system is carried over bodily into political life where it proves the "very present help in time of trouble." More than one "statesman" owes his political life to the spoils system. When it is considered that government in this land is supposed to be for the interests of the governed and not for the fattening of office-holders the modern political machine assumes an aspect little short of monstrous. But we must not forget that this system exists both in business and politics through our sufferance.

Had predatory greed as a life motive nothing else to condemn it the fact that as a result of its workings thousands are compelled to do the behest of Necessity ought to prove its unfitness. It is always unsafe to make sweeping assertions yet one is tempted to make the statement that the greater proportion of the world's common workmen feel few other motives than that of necessity. It is the workingman's inheritance. "To the victor belong the spoils" and Necessity shall drive the spoiled on to the terrible end when bricks shall be made without straw and a hole in the sands of the desert or the cool green of the water shall seem a welcome relief.

If we were to judge simply from the part necessity plays in the exploiting schemes of the masters one might be pardoned if he concluded it was an altogether unprofitable motive. There is, however, another side to the situation that must not be overlooked. Necessity is sometimes the only

incentive strong enough to bring man to productive activity. Many a work of art, more than one symphony, and inventions not a few have been lost to humanity through the circumstance of easy living. "Necessity is the mother of invention" is the word of some keen observer, and though it is not complimentary to humanity it is nevertheless true that, placed beyond the reach of want, some men would amount to very little indeed. "You can never tell what you can do until you have to" has become a very familiar saying. Still it does not yet appear that necessity is an adequate motive for a true life work. It is not possible for outside compulsion to produce the best results from humanity be its effect upon certain individuals never so salutary.

Advancing in the scale of motives we come after a season to Duty. She also is a hard taskmistress yet she succeeds in saving man from ignominious failure and inspires him to much very noble achievement. Duty will and often has carried men through most trying situations when more trivial motives have utterly exhausted themselves. This is therefore no light motive but ranks in the estimation of many thoughtful people as the greatest principle of conduct. To act from a sense of duty appeals to the heroic instincts and awakens the nobler characteristics which necessity fails to reach.

The finest manifestation of duty as a motive is found in connection with the moral sentiments of

right and wrong. One acts because it is right and hence he ought; it is his duty as a moral being. Anything less would betray his moral integrity. But the question of right and wrong as generally understood is a matter of authority. Some external authority pronounces this right and that wrong. The Church has been notorious for this type of authority, not infrequently failing to improve her opportunities because she found no moral initiative in her interpretation of the ethical code of the Scriptures. Tradition frequently proves a powerful deterrent to the enlarging of the field of accepted morality.

The individual comes easily under the dominion of this same fixity of the moral code. He may be quick to do his duty once he sees it; the right is not always so evident. The action is much like that of the soldier who fights without feeling the fire of patriotic love. Action from a sense of right is colorless and stern; Justice will go lame where Love flies to the rescue. In a society made up of perfect moral machines it is conceivable that duty would become the sole and sufficient principle of action but in a society of unequal moral development and mingled emotions there is need of a warmer and more personal motive. Where the moral code is yet in the making there must be a motive that will get behind the code and act even in advance of a fixed moral deposit. A motive capable of developing the ethics of a people.

Turning for the present from these rather ab-

stract conceptions of life motives and addressing the attention to the practical operations of society it is evident that the guiding star of the major portion of the youth of to-day is not Greed, Necessity, or Duty, but a very material thing called Success. The land is drunk with the spirit of success. The newspapers and most of the periodical literature are full of material calculated to foster the craze for success. All kinds of schemes are proposed to the unsophisticated public purporting to be the only and true way of achieving the success so dear to the average American heart.

Success has become so generally accepted as the mark of the worthful life that many never stop to question the ways and means of accomplishing the result provided they keep clear of the law. There is just sufficient of truth in this notion of success being the mark of ability to make it exceedingly dangerous. The efficient life frequently issues in success and sometimes wins material recognition. But to hold success to be in and of itself the highest gauge of life is to get the proverbial cart before the very patient horse. Thiers well said: "Men of principle need not succeed, success is necessary only to schemers." Nor does the trend of recent events tend to weaken the truth of his pronouncement.

Even though it be granted that Success has added a certain splendor to our civilization it has also caused a sound as of clanging brass to echo throughout the length and breadth of the land.

Success is not fit for the office of guiding star, it is superficial, the lure of lesser minds. The great minds are pleased with a "successful" issue of their endeavors but they labor whether success smiles upon their efforts or not. Success is an excellent crown but a very poor beacon.

Underlying this passionate desire for success there is another power which is often advanced as the incentive capable of bringing life through to a worthy end. Ambition is the dynamic that makes for progress and the life which lacks ambition is defeated ere it struggles. Ambition is a mighty driving force urging the soul on to do and dare even though there is slight hope of attainment. But to what a pass the ambitions of the nations have brought many peoples! Wars of conquest, intrigue, domestic unrest have been the fruits of unbridled ambition. What a farce the ambitions of politicians often make of government. The shores of time are strewn with the wrecks of the fair careers driven upon the rocks by overweening ambition.

To some it may seem as though the present advanced position of society is due to this play of ambition and that the result more than justifies the incidental suffering and loss. The "man with the hoe" is still with us; the working man still makes his "board and keep"; Mammon still dominates the business and industrial world and appears to have a very fair control of the political situation with a finger in the religious activities

of men. Ambition uncontrolled drives humanity too hard; we are restless, careworn, and driven by the relentless spirit of materialism. If ambition is responsible for this she certainly needs a guide other than Success. Ambition alone is the desire of the unfolding soul to accomplish something worth while; it is the mighty power which is to drive the good ship on to a glad home coming after a prosperous voyage. The safety of the voyage depends chiefly upon the pilot. Greed makes of ambition a terrible engine of destruction; Necessity is apt to bank the fires and stay progress; Duty is frequently overridden by ambition in the enthusiasm of the onrush.

"The greatest thing in the world is love." Spoken often in jest the sentiment is essentially true to the facts. Love is the greatest thing in the world. Selfishness sometimes crowds out love from the individual heart but it has never proved itself to be the master of Love in the world conflict. In love, therefore, we have good reason to believe will be discovered the qualities which should mark the fit pilot.

In actual experience love is an exceedingly varying emotion ranging all the way from a low passion to the most exalted spiritual aspiration. It runs the whole gamut from simple desire to possess to loving renunciation; from the physical longing to the spiritual devotion to a noble cause. But be its form high or low, in as far as it is true love it tends always to ennoble, never to debase.

In its primary forms it is a craving to possess the object of affection and romance is one long story of the deeds of daring and courage performed in order to win some fair one. The impulse is selfish yet it has a most happy influence upon the subject. The poet seldom writes so well or the artist paint so admirably as when impelled by the sentiment of love. The dullest take on a semblance of wit under its magic touch. There is indeed no craving like that of being wanted, the desire for fellowship.

Love also takes the form of renunciation; for love men and women will impoverish themselves for the advantage of the loved. It is doubtful if there is a purer joy than that which comes from the giving of our best to the object of our love. If it is possible to characterize in cold colorless terms with anything like adequate justice the warmest and most colorful of sentiments we should say that love is a craving to possess and an impulse to give. The first element alone is selfish tending to preserve the self-respect, the second is expressive bringing out the possibilities of the soul. The two together with the giving impulse predominating constitute the influence that holds society intact and gives promise of its ultimate salvation.

Love it will be noted acts not as an external authority compelling behavior, neither does it make its appeal to the sense of duty, it is a vital personal motive impelling to activity. It is an

expression of the inner self. Defining it from the point of view of its rôle as guide for ambition, the supreme principle for the whole of life's activity, love is that attitude of heart which desires to hold its fellows in spiritual fellowship and to give them of our best. It is the sentiment that produces the largest amount of contentment to the greatest number as it makes of a man an ideal neighbor and guarantees coöperation in the struggle for the higher life. Love takes into consideration not only the personal advantage but also the social welfare. It insures everyone the best possible opportunity for self-realization since it will even deny its own present advantage to help another. It is more than justice returning good for evil.

For fear some may not understand the meaning of love as it is here used to describe the social attitude let it be made clear that it does not mean the feeling of affection we bear our dearest friends. It is not possible or desirable for one to like, have affection for, everyone he meets, much less to experience affection for the multitudes he can never know save in a very impersonal way. It is rather the experience of brotherhood and interdependence which issues in a sincere desire for the welfare of our kind and seeks to promote their best interests. This personal attitude manifests itself negatively by not trespassing upon the rights and opportunities of other people and positively in service.

Unfortunately much that passes for service is like a wolf in sheep's clothing, one of the most subtle of these misconceptions being the designation of philanthropy in general as a service for humanity. Predatory wealth is frequently condoned because it "serves" its time so magnificently in charitable enterprise. Indeed some of us lesser people now and again seek to quiet an obstreperous conscience with the sop called charity. There is a philanthropy, a love of man, which constitutes a true service but the name has been used to cover a multitude of sins. The cardinal virtue of Privilege at times seems to be Philanthropy. An ancient proverb ran: "A man is known by the company he keeps," and it is significant that "charity" will flourish side by side with the rankest kind of injustice; she thrives upon plutocracy, growing like a green bay tree where justice sickens and dies. Such philanthropy can have little of the spirit of love actuating it and is not a service though it may be considered a shamefaced way of returning to the exploited a portion of the ill gotten gains. It is not a new thing under the sun, however, for many years ago a friend of the suffering said: "Though I give my goods to feed the poor . . . and have not love it profiteth me nothing."

It is this abuse of the philanthropy that has set the working class against charity, causing them to hate it with great hatred. Charity! What a word to flaunt before the face of self-re-

specting and capable labor. No wonder they cry for Justice. Love never rests in philanthropy but only seeks its kind offices as a last resort. Love seeks to render the charity unnecessary.

Service is consummated in self-sacrifice. The color spots of history are formed by the lives of the noble men and women who have sacrificed themselves for the welfare of society. The sweetness of existence has been instilled by those loving spirits who have followed in the wake of wars, pestilence and harsh servitude and gathered up the broken threads weaving them anew into the fabric of human fellowship. Again and again have these ministering angels returned to their self-appointed work gathering anew where the grasping greed of selfish humanity constantly scatters, serving with all the sympathy of a passionate love.

Self-sacrifice has had so much to do with the progress of humanity and has been so exalted in religious teaching that there has grown up a popular belief in its efficacy as a means to gaining soul perfection. Unfortunately the common understanding of the place and work of self-sacrifice misses its true significance in that it esteems self-sacrifice of virtue in and of itself and consequently believes it to be effective in measure as it crosses the heart's desire. The truth of the matter is that worthful self-sacrifice is the normal realization of the regnant self. Self-sacrifice is useless from the individual's standpoint unless it

is the spontaneous expression of a heart surcharged with love. The surrender of the heart's great passion is a form of self-sacrifice but it is suicidal.

Note the type of man generally spoken of as typical of self-sacrifice. He is the one who has some dominant ambition which permits nothing to cross its purpose. He sacrifices ease, pleasure, home, friends, everything held dear by the human heart but he is nevertheless realizing his true self. The Master is the great illustration of self-sacrifice and it is not customary to think of him as denying himself the satisfaction of his life interest. Self-sacrifice is not the denial of the great ambition, it is the action of the soul that permits nothing to stand between it and the attainment of the dominant desire. Some weakly cling to the flesh pots valuing present sensual gratification above self-realization. The mother is the soul of self-sacrifice, giving of herself if need be unto death but if she failed thus to sacrifice herself she would be the unnatural mother courting spiritual death. Love prompts her to give and in the sacrifice she finds herself. Thus self-sacrifice becomes self-realization.

This characterization of self-sacrifice has an evil look for those who are in the habit of denying themselves this or that without touching the fundamental attitude. The professing Christian especially desires to lop off the hindrance to a life of true service and he frequently congratu-

lates himself in measure as he suffers heartache over the denial. There will of course often be pain connected with self-denial but real self-sacrifice is not measured by such a standard. There is little to be gained in denying the self unless it is the act of love, and never should the grand ambition be denied unless one is courting spiritual death. Once in a while there is seen a man who has had to forego his life purpose and unless he has been able to readjust himself he simply drags out a spiritless existence. The truly great soul when faced with the necessity of denying the great aspiration at once readjusts itself so as to gain a new hope and purpose. But how about our selfish friend; does not this doctrine teach him to bend all his energies to the attainment of his selfish purposes? It certainly does. But this is evil. True, hence the greater need for him to change his attitude to one of love that the great principles of spiritual life may work out for him life and not death. With a heart of love self-sacrifice will accomplish its normal work and develop a noble manhood.

It is this spirit of self-sacrifice that makes love the supreme principle of social life. It controls the ambition preventing its overriding the less forceful and guaranteeing coöperation in the struggle for the higher individual and social life. For if we love mankind then the life purpose is to realize a better manhood personal and social. Nothing, not even the brilliance of material at-

tainment, will be permitted to trespass upon the rights and opportunities of any man.

History is one long story of the power of love to bless a people and the certain blight of selfishness. Nation after nation has had its birth, risen to prosperity and then perished. This prosperity and ultimate decay is dependent upon the presence and absence of the principles of brotherhood in the government and social life of each succeeding people. As long as the nation observed the laws of national development, as long as she served her citizens and dependent peoples, seeking to improve the conditions of all, she prospered, for she was a united and progressive people. When the power came into the hands of the unscrupulous few who sought to make the peoples serve their selfish ends the nation began to totter and its fall was only a question of time, since now she opposed the law of national greatness —true progress for all. A nation is a community of people; the curtailment of the peace, prosperity, or progress of any of the members weakens the whole. The nation depends in the end upon the good will and mutual brotherhood of its several constituents. While man is considered the worthful thing the nation prospers; the exploiting of men having been always the sure sign of a nation's decay. This being the case it is apparent the wellbeing of our own proud nation depends upon the popular conviction that man is the most worthful reality; that the moral values

are fundamental in importance; that love is the supreme principle of life, and that the highest development of humanity is the only final motive for the perpetuation of society.

This is a task worthy the mettle of the strongest. For note the signs of the times. Last year was not a prosperous year for the mass of the people yet the records show a marked gain in the importation of luxuries. The common burden bearer has practically no standing in the courts of the land. Monopoly controls the land and the means of production and distribution. Probably less than ten percent of the people hold or control over ninety percent of the wealth. The vast horde of laborers can hardly make a living under the most favorable of circumstances. Plutocracy has a strong hold upon government as well as business and industry. Philanthropy thrives like a weed. Truly Rome could not boast a better culture for the microbe of national ruin.

But there are two sides to every shield. There are certain other signs of the times. A great people restive under the yoke of oppression. This does not point to national defeat for slaves cease to rebel when the neck becomes calloused. Besides this mass of labor dimly groping its way to self-hood there is a powerful remnant that has not bowed the knee to Mammon who are setting their faces firmly against a selfish Plutocracy. Men who have caught the Divine fire and see in a free people their great desire. There is also a

considerable body of men whose lives have been touched with the spirit of the Master who will give themselves for freedom once they appreciate the real situation. We have tried for some time to convince ourselves that Privilege would be good and behave, change her spots in fact, if the people would only speak out a little gruffly. Vain hallucination. Never has she so done and with about all the forces of organized society within her grasp from Army to Schools it is hardly probable now.

Altogether the struggle bids fair not to be as unequal as some of the faint hearted complain. The age long question of the Redemption must still be answered in the negative but the seers are telling us that the "day of the Lord" is at hand. Indeed many sensitive souls feel that we are in the midst of one of the most momentous periods of human history. Surely in such a time man should be guided by the highest possible life principle. Of all that can influence the life these three are of chief value, Necessity, Duty, and Love; "and the greatest of these is Love."

XI

SAVIORHOOD

Amazed at the wonderful achievements of man, wondering if there is anything he cannot do, we are liable to lose sight of one very important fact. Although present day civilization is truly marvelous in the extent and variety of its attainments; although the comforts and luxuries of today far exceed those of any previous generation; although industry was never more prosperous nor commerce more highly developed; although education is most widely diffused and learning flourishes like a green bay tree; although man is becoming a much more efficient machine, the reality of greatest importance has enjoyed the least real progress. After centuries of Christian development, preceded by many, many centuries of earlier civilization man is still unredeemed. Humanity does not yet know economic freedom, nor has she come into her spiritual inheritance. Accustomed to glory in the lordship of man over the rest of the creature world too little attention has been given to the condition of the spiritual beings who have attained the place of dominion. Perhaps it has been thought that "by their fruits ye shall know them" and inasmuch as the fruitage is this wonderful material development it has been

taken for granted the producers thereof were making like progress. The error has arisen in taking material achievement as an adequate criterion of spiritual development. The structures raised by the Hebrew slaves were doubtless of exceeding worth, the worn out slave was worthless.

If the material development of society has been gained only at the dear price of human life and happiness it is idle to suppose the redemption of man himself can be attained at any less price. Human progress is to be had at the price of great souls. The race does not advance as one might wish, smoothly, and with even progress; the way is not directly forward and up. Fitfully and with many a turning and apparent retreat is the advance of the human family. Reviewing the story of the race struggle it would appear that the rise of the people manifests a two fold movement. Viewing the spectacle as from a distant peak there is a general race movement upward of infinite slowness best typified by the spiral. History repeats itself. Passing again and again through much the same situations there is in fact a very gradual mounting of the race. But a closer scrutiny discloses lesser movements of a very different character within the larger race movement. These smaller movements can be likened to nothing better than the waves of the tide. As the tide rises one wave after another advances a little on its fellow and though each slips back into the sea there is a steady rise of the

main body of water. The illustration is not perfect but it serves to visualize certain historical phenomena. The forces that cause these succeeding waves of human advance are the great souls which give themselves for the cause of humanity.

But what a price! These men of large vision, keen insight, great confidence in the future of the race, and abounding love of kind come from time to time sacrificing themselves for the common good. It would seem as though such dedication ought to stay the ravages of greed, but everyone who undertakes the advance of society is harried and bitterly opposed by the selfish interests of the small-souled, visionless mass of humanity. "After me the deluge," is not infrequently the motto of that enigma of enigmas,—a human being. It is like as though a man of far sight called from some vantage point to the toilers in the valley to tell them of the larger future or advise of impending danger. He will receive jeers and taunts for his pains, and if for any reason some inquiring minds do heed the call and mount to the prophet's side there is danger they cannot see as he sees, for long application to the task near at hand will have rendered them so near-sighted as to hinder wider vision. They will probably return to their work in the valley with their confidence shaken, believing with their more cynical companions that the prophet is but another visionary. How often this was the experience of the Master. After the presentation

of some hard truth or the wider application of a well-known precept many would go back from walking with him because they could not receive the saying.

And yet of all the great souls which have risen to bless mankind there has not risen one greater than this lowly Nazarene. He is the most universally loved and respected representative of the prophets that ever lived. He is generally acknowledged to be the Type of the New Humanity. By thousands he is held to be even more than a prophet, he is the unique revelation of the Father-God. But whatever be the dogmatic belief regarding the Christ one element in his character has a very universal appeal. The Typal Man is characteristic for his Saviorhood.

Note the short but intense ministry of the Master; an endeavor to bring the people to a realizing sense of the true end of life and to show them the way of salvation from the lower self to life eternal. His vision of God and His kingdom was so far beyond the comprehension of even his immediate disciples that he went to his death largely misunderstood by those who loved him best. Infinite patience is required if one aspires to the rôle of savior. The Christ was abused, misunderstood, held in contempt, and said to be weak-minded by those one would naturally expect to be his most loyal supporters. The people now acclaim him the long-expected Deliverer,

but in the day of his sojourn among men he was cast out as a disturber of the peace.

His was a lonely way, for there were none large hearted enough to sympathize with him in his great passion for the welfare of humanity. Nevertheless deep within his pure soul he felt that he was right and he finally went to the cross that salvation might come to suffering multitudes. Thus died the greatest soul this old world of ours has been privileged to know. Martyred because he believed in the possibilities of the human race, because he tried to lead the people out into a larger life, because he opposed the smug ecclesiasticism of his day, because he was purity and truth and sin could not abide him. He died because he believed in the people's right as against the special privilege of religious and political organizations, because he stood for purity of heart as opposed to sacrificial systems. He suffered and died because he had a vision of God and the Kingdom which human selfishness could not tolerate; he died the Savior of mankind and only through such sacrificial love can the world be won.

In the light of the Saviorhood of the Master it is seen to be a clear fallacy to think of one as a follower of the Christ who is content with being "saved." The so-called "saved man" is only a half-hearted follower of the Master. He has stopped short of the full stature of manhood as it is manifested in him. Listen once more to the

cry of suffering humanity; catch the murmur of the disinherited; let the dead sodden face of the defeated in society meet your gaze and see if there be not an answering throb in your heart. The highest call that can come to the human soul is the call of saviorhood, for until man is redeemed this must remain the crowning work of life. The call, what is it? It is the realization of a human need and the knowledge of one's ability to satisfy it. Men and women after God's own heart are hearing the call in all quarters of the earth and gladly taking up the cross of saviorhood. Many have not the hope or belief of Christians; ought they not then to have the greater honor and shame us of the Light who refuse to hear and obey the voice of Truth?

St. Francis was a fine example of the savior type of mind. His famous prayer is suggestive of the attitude of spirit that shall win the world. "That thou wilt make me feel, Lord Jesus, in my mind and body, as much as possible, the anguish that thou didst endure in thy bitter passion; and also that thou wilt make me to know, in my heart, as much as is possible to me, a mortal, the love that enabled thee, the Son of God, to bear that burden of the cross." So real, says tradition, was the experience of St. Francis the stigmata of the Christ appeared upon his body. Such an experience is too mystical for the average man, nevertheless it is in essence of the true spirit of saviorhood.

To become a savior one must have gained a sense of the sin and degradation of society. Not infrequently it is the prayer of the heart that it may escape not only personal suffering but also be spared a knowledge of the degradation of society. Here is a soul seeking to enter into the experience of the Savior that it may be a savior in turn. We are not to endeavor to become sinners that we may thereby save some, but as souls living a life of saviorhood it is necessary that we appreciate the passion of the Master as he labored for the salvation of men. We must know something of the understanding and compassion which enabled him to enter so helpfully into the lives of all conditions of men. There must be vicarious suffering.

Moreover there must have entered into the heart something of the love that sustained the Master through his suffering, else the knowledge of sin and its penalty would break the courage and doom one to failure. Love is the power that has ever sustained those who have served for the sake of society and without love all else is vain. We think much of the love of the Christ that made it possible for us to be "saved"; how often do we think of the possibility of our experiencing the same love for our fellows? "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

There are few things in the world that speak

more hopefully for the ultimate triumph of the race than the love which gives itself to the utmost and asks no return. Whence comes this sacrificial love, this over-love that forms the color spots in the history of civilization? Does it not witness strongly for the Divine love? It is possible to fathom the love of man for woman, of mother for child, of friend for friend; the love that is born and sustained of other love. But from whence is kindled this mighty passion for mankind that marks the saviorhood of humanity? The existence of such love should keep our faith in humanity most bright.

Another phase of the savior spirit which grows out of the attitude just considered is strikingly illustrated in the life of Moses. Moses had undertaken a remarkable task, nothing less than the deliverance of a slave people from their taskmasters and the subsequent development of the unorganized mass of ignorant and timid laborers into a compact, self-reliant, and efficient people fit to undertake the subjugation of a hostile land. The task proved to be an impossibility but the spirit in which the great leader undertook the work and later readjusted himself, spending forty years in the rearing of a new and hardier people, is significant of the spirit much needed in the handling of present day economic problems.

The story is familiar and of peculiar point in this time of labor difficulties, when the exploited are seeking more or less blindly to find a way out

of "Egypt." First he had to arouse the menial and broken spirits of the slaves to such a pitch of excitement that they would break away from the "flesh pots" of their masters. A people that have been long enslaved lose the power of initiative and self-support, frequently preferring the enslaved condition as they then have someone to care for their wants. Moses finally stirs the people to such good effect that they hastily gather their few possessions and such things as they could prevail upon their neighbors to let them have and between suns leave forever the scene of their hard servitude. Hardly beyond the sight of the pyramids the fickle host murmured against their leader, charging him with evil designs upon their peace of condition. How good those "flesh pots" looked to them now! But Moses proves his leadership; pacifying the turbulent, and encouraging the down-hearted, leading them farther and farther into the wilderness, daily lessening the opportunity of ever returning to Egypt.

After many trials he conducts the people to a place where he feels free to tarry long enough to initiate some instruction in moral and religious truths. He fully understood the folly of proceeding to the Promised Land before the people had learned some obedience to moral and spiritual laws. It would be foolhardiness to assail a people on their own ground with a body of men lacking moral and spiritual backbone of sufficient

stiffness to stand up under bodily suffering for the sake of high principle. One of the serious weaknesses of the present labor movement is the want of strong, insistent, moral impetus. It is an economic problem in the main as it is presenting itself to the enslaved, but there is no hope of ultimate permanent success unless the workers develop moral consciousness. Fundamentally the question is moral and this is coming to be realized more and more as the days pass.

The wisdom of Moses' policy is apparent immediately he undertakes to prepare himself for the special instruction of the tribes. They become impatient and taking matters into their own hands cast for themselves a molten image similar to those known aforetime in the land of temples and tombs. Thus do the people of every age and place. Impatient of the slow way of spiritual development, they seek often to hasten matters by raising up for themselves gods after the manner of those which have been the cause of their undoing. To the purer-minded Moses this making of the idol was gross sacrilege and his anger was quick and terrible. In a moment he becomes the awful avenger, chastising his people; putting many to the sword. Terrible in his wrath we might well tremble for the erring children of Israel when he should go before their God, but listen: "And Moses returned unto Jehovah, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Yet now, if thou wilt forgive their sin;—and if not blot me, I pray thee, out of thy book which thou hast written."

Moses could answer his people harshly and if occasion seemed to demand he was not above chastising them even at the point of the sword. When, however, he came to go before their God to intercede for them he was as one of them and would receive of Jehovah as they did. This loyalty of Moses to the welfare of the host of Israel is most beautiful. He identifies himself with the people he has undertaken to lead and desires nothing better at the hand of Jehovah than what the multitude may receive also. He cannot enjoy a blessing refused them; if they suffer punishment let him suffer, too. We may well suppose great pressure was brought to bear upon Moses to compromise with Pharaoh and permit him to alleviate the lot of the Hebrews so that he might retain their valuable services. Moses, however, though practically born to the purple, accepts no half-way measures. Never was he guilty of betraying his slave kinsmen; always was he loyal to their best interests.

This is of the spirit of true saviorhood, to be loyal, so loyal that the savior identifies himself with the cause or people he seeks to help; never betraying them to those who would prey upon them from without and above all never surrendering to their own more debased selves. The savior must be bigger than the discomfort, dis-

trust, meanness, and abuse that is frequently the lot of the true leader. His joy is to suffer with and for the suffering; his happiness is found in the sense of being of service to humanity. The life of saviorhood is, in short, a dedicated life, given to the work of sacrificial love. It is the life of over-service which, though it blesses society, frequently brings little more than obscurity to the savior.

It is this type of life for which society waits. And if the need is to be anything like adequately met it means an absolute reversal of the thought and attitude of the great bulk of the disciples of the Master. The average man shrinks from the contemplation of saviorhood; being saved is sufficient for most men, to turn and become saviors in their turn is an over-labor beyond the understanding of the mass of Christians. Of course the orthodox disciple means to serve his Lord, but to enter the experience of a vicarious saviorhood is not compatible with the popular notion of man's business among men. Nor is it so much the fault of innate wickedness as the result of incomplete spiritual development.

As long as one continues to hold the common notion of the kingdom of God as being a condition of the "saved" to be chiefly realized in some glad time and place "beyond Jordan" there is some excuse for not following the Master in his saviorhood. But if we understand the kingdom to be a condition which includes the whole life of man

to be realized here as well as there, not only then but now, there is every incentive for each "friend of man" to do his part, great or small, in the work of redeeming humanity. Suppose it does demand a complete reversal of much of our previous thinking. The Master says that the one who is unduly anxious to save his life shall lose it. Is it possible that there be such a thing as missing the real fulness of life in an unwise effort to "save" ourselves? "He saved others but he cannot save himself." His followers are sometimes too ready to save themselves to be effective in saving others.

It is practicable and quite desirable that every disciple of the Master dedicate his life to some part of the work of the kingdom. There is no sacred and secular in the real kingdom, all that is truly worthful is of the kingdom, while everything that is evil and destructive is against the kingdom. Just what form of labor each is to undertake is a question for personal decision, the field is white unto the harvest. For instance, it is said in the Sacred Writings that the body is the temple of God; here, then, is a great work, the rendering of God's temple more worthy his indwelling. We can raise prize tulips and thousand-dollar dogs, but we cannot or do not produce a similar grade of human organism. When it chances in "the course of human events" that there does arise a fine specimen of physical manhood or womanhood we bow the knee and envy

them their *good fortune!* The lap dog has expert care from the mistress; the baby is consigned to the tender mercies of the nurse maid. We prate about "race suicide" to the serious neglect of "race murder." Worthy manhood and womanhood may be trusted to reproduce if society will see to it they are guaranteed stable and equitable economic conditions in the stead of the present unsettled and precarious manner of living.

There is the world of business. One feels he cannot leave his affairs to turn aside for the purpose of "saving" individual sinners. Very well, then let him find a most strenuous opportunity for the dedicated life right at his door, let him give himself to the purifying of those conditions that make it necessary to "save" so many individual sinners. It is frequently said the Sermon on the Mount will not work well in business, therefore great care has to be exercised not to mix the two, to the detriment of both and help of neither. But there is no cause for feeling discouraged if the Sermon does not "work" satisfactorily in business. It is doubtful if the Master laid it down with an eye to that purpose. Real business of a man's size is at bottom warlike in character; Christ's teachings rest on amity. No call for surprise, therefore, if the two are sometimes poor at team work. Do not reject the Sermon because it does not work in business, neither will home ethics flourish out in the

cold business world. Do we think any the less of the home on this account? To inject the morality of the home life and the Sermon might "hurt good business," does it therefore prove the worthlessness of the home and religion or the possible imperfection of that called "business"? Oh, well, but you will have to "change human nature" before you could hope to apply the principles of the Christ in business. Exactly, and here is the opportunity for the dedicated life. It is to "change human nature" to such an extent as to bring all its activities under the control and guidance of the one supreme principle of life—namely love.

Because one cannot do the great thing is not a valid reason for endeavoring nothing at all. The regular Christian has "consecrated" his life not once or twice but scores of times, but it is not this kind of a consecrated life that is to regenerate society. It is expected of every Christian that he will lead a life guided by the principle of love, just as it is taken for granted every citizen will be law abiding and peaceful. Such citizenship though useful is not heralded as being peculiarly distinctive or aggressive. It is the individual who performs the over-service, who does a little more than simply abide by the law that is mentioned as a marked citizen. It is the plus-man that is needed in society. And no matter whether he be small or great the one who endeavors some definite worthful work for the social

welfare beyond his routine duties is a bit of the yeast that is to leaven the whole lump.

The challenge of Jehovah has not changed since the day it was heard by the courtly Isaiah: "Whom shall I send and who will go for us?" only the vision is lacking. It is so difficult to rise superior to the daily task, the simple round of enjoyments, the little social circle within which we have our temporal being, that we may appreciate the larger reference of human events. Had we lived in the days of the "Minute Men" we too would have shouldered the flintlock; gladly would we have donned the Blue or the Gray, but just now—ah, how often one cannot discern the forest for the trees.

Never was a time when there has been a greater demand for effectual dedication and heroic self-sacrifice than now. Certainly the "struggle of the ages" has seldom if ever been more clearly drawn or the forces on either side of greater power and determination. The world is becoming as one vast neighborhood and the issues that once affected separate nations are now the vital concern of humanity at large having passed out of national control. Industry, commerce, learning, and religion know no bounds other than the need and aspiration of mankind and under their magic touch we are realizing the dream of the ages the brotherhood of man.

But for the followers of the Friend of men the one great human issue is the redemption of man-

kind. Not until society has been regenerated will the saviorhood of the Master lose its power over the hearts of men. He gave himself for the salvation of his fellows and now he waits the fulfilling of his great passion in the dedicated lives of his disciples. Must he wait long in vain? Life costs life and a redeemed humanity can be realized only through the vicarious suffering of the saviorhood of noble manhood, and that a saviorhood which, if it is to be largely effective and truly vicarious, must be inspired with the spirit of prevention as well as by the desire to rescue. Life must be given for the destruction of the conditions and influences that make rescue work such a large portion of the beneficent effort of the day.

Long enough have we been called to enjoy the peace and gentle happiness of a saved life; it is time we responded to the heroic challenge of the self-sacrificing life of saviorhood. We are told the Master was gentle and meek of character, and so he was but he was also of such heroic mould as to be able to defy a Herod and to face the chief hypocrites of his day with their guilt. Indeed to overlook the heroic elements of his saviorhood is to miss the significance of the greatest life that has ever blessed humanity. His love compels our love and shall not the challenge of his saviorhood awaken the heroic nobility of our sleeping souls? The gospel of salvation has not made its full appeal to red blooded manhood until there has come the vision of true saviorhood. Pray ye therefore

that, having eyes we may see, and having seen the vision labor earnestly that at the last we can say with the ancient warrior Paul: "Wherefore, O king . . . I was not disobedient unto the heavenly vision."

XII

OUR OWN WORLD

A youth once journeyed to the home of the Wise Man that he might learn the secret of an efficient and happy life. "Guard thy thoughts with all diligence," said the Wise Man, "for out of them are the issues of life." But the youth, willing to defend himself, answered that thoughts came and went like the birds flying over one's head. "True," replied the Wise Man, "but though the birds will continue to fly above us we can prevent their nesting in the hairs of our heads." Thoughts have a way of coming in season and out of season; we can, however, bid them tarry or hasten their departure.

"As a man thinketh so is he" is a truism seldom fully appreciated. Few grasp the significance of the thought life in its bearing upon material accomplishment and self-development. It is so difficult for one immersed in the world of things to comprehend the greater importance and worthfulness of the world of the spirit.

It is a common experience to think we know our friends, only to have some occasion arise that brings out quite new and strange characteristics and we are forced to confess that we did not really know them. The bodily appearance and

certain personal characteristics were familiar, the real self remained partially hidden. People are under the influence of too many different controls in this life to be fully known even if they so desired, while in fact most people strive deliberately to deceive not only the public but often their dearest companions. Government, pride, necessity, policy, fear, ambition, love, a multitude of influences conspire to cause the inhibition of the fullest self-expression. These several controls may not have an altogether evil effect upon the soul; the point is they do prevent a full revelation of the inmost being, the real self.

Again it is usual to consider the performed act or accomplished material goal the real thing when a little introspection would show that this is not the full truth. The body, although a means of expression for the spirit, is also a bar to perfect expression. The soul can aspire to heights and sink to depths of degradation immeasurably beyond the possibility of the body. The temple is never the fair thing the architect visioned in his imagination; the song falling from the lips of the poet is less than the inspiration which fires his soul. The real things are the things of the spirit; the material realizations being less than the inner conception that gave them form and being. The real foundation of our life is to be found in the world of thought. Whatsoever one is here he is in reality. Happy that one who has

become the proud master of a well-ordered and beautiful kingdom.

It matters little whether we have succeeded in preventing the public from realizing our true nature; it may be nobody knows now, yet with unerring and awful precision the thought life is registering itself in character, the essential man. Is the thought life strong and aggressive there is being built a temple for the indwelling of the Divine; is it revelling in evil, degeneration unspeakable is being woven into the very texture of the life. The more subtle elements of the design may remain hidden from the imperfect understanding of men but the design as a whole seldom escapes the test of time. Here is a man society adjudged of sterling character, a leader in the community. There arises some wind of adversity or the ball of fate breaks not after the former manner and the man is caught unawares and unprepared, suddenly the fair structure goes down like a card house before an angry storm. Why? Sometime in the now forgotten past the thought life began to swerve from the path of rectitude, slowly but surely the seeds of decay and wickedness were sown, the moment of adversity simply served as the "last straw" and the whole structure crumpled into dust.

There is one feature of the thinking of most men that is rather difficult of comprehension, the tendency to enlarge upon the evil that is handed down from decade to decade, to the almost utter

disregard of the good that is transmitted from generation to generation. We have all heard how every man sinned in the fall of old Adam. Do you just now recall frequent references to the good we all did in the much-abused Adam of early date? If in "Adam's fall we sinned all" then in Adam did we all do good in that we began the long arduous climb of the spiritual heights. It is well to remember that good as well as evil persists and develops. Sow the wind and reap the whirlwind; sow an aspiration and reap nobility.

It is easy to forget that the unfortunate habit, so greatly deplored, is the result of long developing tendencies. Many years ago was sowed the seed which to-day bears evil fruitage. But long ago we also scattered some good seed, would they had been more, and to-day we reap many fold. Now and then an apparently fair character goes down in the hour of testing but not a few supposedly indifferent characters have risen to the pinnacle of human achievement in the moment of crisis. The reason is similar. Long ago the quiet soul began to sow the seed and live in the thought world the larger life; the instant of crisis but served to bring into the historical plane the reality which already existed in the spirit realm. "Whatsoever a man sows that shall he also reap," sweet indeed is the refrain. Shame upon us if we sulk and mourn; up and sow the good seed in the thought world and neither time nor eternity shall find us wanting.

Cognizant of the truth of the law of seed time and harvest we are in a position to appreciate the power of the thought life over character and achievement. That great thinker Paul throws out this bit of wisdom to his people: "Be not fashioned according to this world but be ye transformed by the renewing of your minds." There are few greater obstructions in the way of a progressive civilization than the deposit of custom and tradition which so rapidly forms upon a people, especially when they begin to congregate in great centers. Every civilization reaches a period when custom becomes more of a burden than a help, when formality takes the place of spirit, and tradition supplants initiative.

Born with undoubted powers of differentiation the average man in a large community soon loses his individuality and becomes one of the "common herd." Just why this is so it is difficult to say. The tendency of man to follow the path of least resistance doubtless has its influence since the customary thing is frequently the easiest to perform. Then, too, it may be the imitative instinct of the human mind, the dislike to appear peculiar. Modern education also plays its part. Each child must pass through the same training, even to the working of tasks in a similar way. There is also a marked tendency to put the emphasis upon memory to the neglect of the intelligence and it is the memory that perpetuates the tradition, whereas the intellect is liable to manifest

a certain amount of independent initiative. Thinking is not absolutely necessary these days either in school or work. Teachers, police, and "keep off the grass" signs conspire to enable one to get along without much independent thought. It is notorious that business and commerce cannot find sufficient capable originality.

But whatever the full explanation, it is a fact that people are prone to become creatures of custom. Granted that good form is the arbitress of much activity, serious and frivolous, good, bad, and indifferent, and that there is a large and legitimate place for the influence of custom in a well-ordered life, it is exceedingly poor policy for a people to lose their power of initiative. It is the part of wisdom to beware the "traditions of the elders," especially when such traditions have developed under the fostering care of such an unequal state of society as that which we have enjoyed for some decades back. Custom will not only enable one to accomplish certain results with greater ease, it also helps the master class to establish itself more securely in society. The customs and traditions of an unequal state of society once become part and parcel of the education and religion of a people and it is well nigh impossible to break the fetters that withhold progress. We can see the iron shackles of a slave; the fetters of custom are often no less binding but they are invisible. We should be careful not to let custom master us; true life is from

within, a power capable of transforming even customs.

This power of right thinking on the part of the public is coming to be better appreciated. Where once dependence was placed on laws to regenerate the social complex the best thinkers now realize it cannot be accomplished except by the renewing of the public conscience. Right thinking is bound to be one of the most powerful factors in the moral and social regeneration that must come if our civilization is to be perpetuated.

The public as a whole, however, still depends too much upon law. Legislation that serves to crystallize the worthful experience of an aspiring society and preserve the moral deposit of well-tested customs is useful in a society like ours, but law that has no foundation in natural justice, love or morality is an abomination. It is possible to evolve quite a respectable civilization in which privilege occupies the place of honor, but in measure as right is transgressed are the people weak. Legislation cannot make right wrong or evil good. No matter what the law is, right and wrong are eternally the same, being inherent in the moral nature of things. It is significant to remember that some of our greatest reforms have come about in spite of both custom and law. Clear thinking and sympathetic spirits have caught the vision of the higher and better life, tested it out in their own experience and then demonstrated

it to the public with such power as to ultimately bring the majority into the better way.

The phenomenon of environment in its influence upon character affords an excellent illustration of the significance of the thought life. Two people will grow up in the same apparent environment and still develop very differently. The thought life furnishes the key to the mystery, for true environment is only that portion of the surroundings which is permitted to influence the life. A glaring, immoral show-bill may constitute a part of one's surroundings, but if you choose not to give the attention to it, it does not form part of the environment. Herein is the secret of the success of some and the failure of others under the same conditions of life. One man has a negative temperament. He permits a very large portion, if not all, of his surroundings to constitute his environment, the combined influence being more than he can overcome. His companion is a positive temperament, having large power of choice. Further, he probably has some wholesome ambition which together with his positive nature enables him to choose from his surroundings that which he wishes to constitute his environment. He selects those things and influences best suited to his purposes, ever improving and enlarging the effective environment. Result, one is used of his surroundings and opportunities and fails, the other uses his opportunities and surroundings and succeeds.

Being in a position to understand the possible influence of environment upon the individual it would be interesting and instructive to sketch through the several probable effects of some of the more potent elements of our social surroundings, but one example will have to suffice. But before discussing the example there are two or three things that should be gotten clearly in mind. Do not forget that there are very many negative minds which are most easily influenced. The strongest minds even sometimes find themselves in an exhausted state where the powers of resistance are at such low ebb as to leave the normally positive and aggressive temperament in a negative and unduly receptive condition. Remember also that it is often in this exhausted and devitalized state of the mind that one seeks amusement and diversion in reading or popular amusement. Certain phenomena observed in connection with over-fatigue point very strongly to there being such a thing as the immorality of fatigue. Not infrequently the exhausted mind does that which would not be tolerated if the individual was in full vitality. As the person becomes exhausted the powers of positive choice of the good and aggressive resistance of the evil become weakened, sometimes to a point where the individual becomes practically powerless before the insistent appeal. If now this condition should become chronic there is imminent danger of the passing of high moral ideals and such a disintegration of the moral fiber

as will permit the individual to relapse into actual immorality. Note the final capitulation of the pure but over-worked woman, and the devious actions of certain enervated specimens of aforetime vigorous and noble manhood.

This is the situation into which society introduces the modern newspaper. The hold of the printed word is little short of marvelous; "I saw it in the paper" is final with the majority and there are not a few supposedly educated minds that are swayed into agreement with every book they read. Suggestion has a most admirable opportunity in the frequent conning of the daily paper, nor is the opportunity neglected by those interested to mould public opinion or sell merchandise. With the papers wielding such a mighty influence and a mental situation as outlined above what can be said in defense of the usual line of so-called news featured in so many of the papers of wide circulation. Here is a daily correspondence school sending out its instruction in the gentle art and practice of "How not to be a strong and progressive people" to the four corners of the land. Murder, riot, arson, political crookedness, graft, all the domestic infelicities of the "aristocracy," and, sad to relate, often a criminal befogging of the real state of affairs is the steady diet of the confirmed news reader. Again and again has the press condemned its own policy by printing the accounts of atrocities committed under the influence of some "write up" of an infamous

affair. What are called waves of crime have swept over this and other countries which are explained only upon the hypothesis of newspaper suggestion upon anemic or perverted minds.

It is not wise to suppress the news, but it is the part of an awakened social moral consciousness to frown down the present unfortunate exploitation of crime and wickedness by the press. If the strongest minds sometimes surrender to suggestion in spite of themselves what of the wisdom of permitting this constant stream of writing elaborating the seamy side of life? How about the weak or exhausted mind? Consider the mighty influence the papers would have for good if they ceased to feature and exploit weakness and began to emphasize the strength and worthfulness of humanity. But someone says: "The people want this type of news"; anything else would net a loss to the counting room. And further we are being constantly reminded that the papers will give the kind of news the people demand. A festering imagination has society to feed upon the daily output of certain sections of the press. What stronger indictment need there be of the weakness of the moral life of the average community, or at least of the criminal neglect of the "better element"?

Is there need of one more word to convince us of the paramount importance of the thought world, let that word be given to the consideration

of the prophetic type of mind. From whence comes this uplift, this larger vision which is ever raising man from the mire of his sensuality and placing him on a higher plane of spiritual being? Is it not the prophetic vision of the seer, the one who can, in the world of spirit, reach out beyond the present accomplishment of the material world and catch the vision of what is yet to be? It is the thinker, the dreamer if you will, that leads mankind into the unknown and gives him victory over the obstacles that strew the path of progress. The saviors of society are those who live not simply in the realm of things as they are known through the senses but who also live apart and above in the thought world where it is possible for the able mind to outrun the slower accomplishment of the body. It is a mistake to consider the so-called "practical man" the highest type of humanity. He whose soul is fired by a bit of vision is the one to do the most for the advance of humanity. Indeed, the really effective practical man is not without his moments of inspiration. The purely practical would never get one anywhere, for it is that which can be done under present conditions. It is the impracticable that marks advance for that necessitates changed conditions and the new thing comes from vision.

"As the man thinketh so is he" and as a people think so are they. Much stress is being laid upon the social relationship and justly, but having acknowledged the interdependence of the race we

have finally to fall back upon the fact that the individual is, and though he cannot come to his best apart from society he actually lives a life centered about himself. Every soul is to some extent a lone being, the greater the soul the deeper the loneness. When, therefore, one undertakes to solve the Great Problem he discovers that it in the end resolves itself into an individual problem which must be taken up by every heart alone as far as human companionship and assistance are concerned.

This being true, what are we doing in this our peculiar world, what manner of life do we live, what are the ideals, what the purpose, and who is master? The world of the imagination is the soul's true habitat, here it lives and moves and has its being; it is the spiritual life which crowns self-existence. Have we found the keynote of a worthful life and are we in tune with ourselves? As long as one is out of harmony with himself there should arise no discouragement if there is failure in the world of things. First be in accord with thyself, for a house divided against itself cannot stand, much less accomplish anything worth while.

Would you make life an ever developing solution of the Great Problem, then live largely and strongly in the world which is all your own. Make the supreme principle of the soul's activity love, let the Master be the one master here and the Father-God the only god before whose throne

you bow in adoration. If the material existence is hampered spend the more time in the world of spirit, developing the self to such a point that it breaks through the physical limitations by sheer force of creational energy. The impetus of an aspiring, harmonious self will often overcome the obstacle that seemed but now insuperable. And if for any reason one is denied the desired temporal advantage the spirit life will afford large opportunity for the creative activity so dear as well as necessary to the human heart. Accident may wreck the temple of stone, but the shrine of a noble character is subject to no such catastrophe. Do not wait the fortuitous moment of time, begin now to live in the world of thought that when the opportunity comes it shall find us with lamps all trimmed and burning.

"WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONORABLE, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS."